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THE SLAVIC RACE

Statistics - Demography - Anthropology

by

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with a map in colors
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[Title Page]

1: Niederle--1 E-5 1911 E/G Slavic Peoples E/G

/i/

PREFACE

000 Since unified Germany has assumed a predominant position in the center of Europe, the fate of the Slavic race has become inseparably bound up with our own. If this race succeeds in holding in check German expansion towards the east and towards the south, that is to say towards the Mediterranean, we may hope to maintain our position in the Vosges area and, who knows, perhaps re-establish it upon the Rhine. If it ultimately goes under in the struggle, the future of the French nation becomes irremediably jeopardized.

The Franco-Russian alliance has been the natural result of a state of affairs whose gravity has not been suspected for far too long a time by our statesmen.

But the Russians are not the only representatives of this Slavic race, which extends from the Pacific Ocean to the Adriatic. Besides the Poles, enjoying a popularity among us for so long, which, however, has been fatal to them as it encouraged them to engage in fruitless struggles, there is a whole /ii/ series of peoples which spread from the Carpathians to the Adriatic; they have hardly any reason to be satisfied with their present lot. These peoples have to fight not only against German ambitions; they must also stand against those of the Magyars, of the Greeks, of the Turks. And we have the greatest interest in knowing what strength they possess, what may be their future chances of success.

114 Among the innumerable publications of which they have been the subject in recent years, there is none which affords as serious a scientific interest as the one whose translation is herewith presented. It is the result of a study pursued for many years without intermission by a scholar of the first rank.

The author belongs to that nation, the Czech, which stands in the forefront of the Slavic peoples and which has given to science so many remarkable men. Upon many occasions I have had the opportunity of calling the attention of my countrymen to these men. (1)

1. See especially my studies on the historian Frantisek Palacky /iii/ (Etudes slaves, Volume II); on the poet Kollar (Russes et Slaves, Volume I); on Václav Hanka (Journal des Savants, 1907); on Václav Tomek (ibid., 1908); on Ladislav Rieger (Correspondant, 1909); on Šafarik (Journal des Savants, 1910); Paris et Prague (Nouvelle Revue, 1908); and my monograph, Prague (Collection des Villes d'art).

114 Son of a distinguished Hellenist, whose early death was a loss to science and education, Mr. Lubor Niederle was born at Klatovy in 1865. At a very early age he became interested in anthropological studies. As this branch of /iii/ science was in no wise represented at the University of Prague, he went to study it at Munich and at Paris. After having visited the principal museums of the Occident, he went to Russia and from 1893 on he devoted himself particularly to Slavic ethnography, archaeology, and anthropology. He assisted in the foundation of a review entitled Le Peuple tchèque which began to appear in 1891, and which is at present directed by his eminent colleague Mr. Zibrt. Mr. Niederle was one of the organizers of the Czechoslovakian ethnographical exposition which was held at Prague in 1895. I had the good fortune to visit this very interesting exposition, an account of which may be found in one of my books. (1)

1. Russes et Slâves (Volume III, p. 340-357, Librairie Hachette, 1896) On the Ethnographic Museum, see Chapter II of Prague.

The collections gathered together for this exposition became the foundation for an ethnographic museum of which Mr. Niederle was the first curator and which, after being temporarily sheltered in the home of a generous Maecenas, Count Sylva Taroucca, found /iv/ permanent asylum in a villa previously occupied by the Kinsky family.

In 1890, Mr. Niederle was named professor of ethnology and prehistory at the Czech University. No one was better qualified than he to occupy this chair.

In the year 1889 he began to publish certain anthropological essays in the Czech language. In 1894 he brought out in the same language a volume on Prehistoric Man, Especially in the Slavic Countries, which has been translated into Russian and into Polish. Then he undertook a vast work designed to replace Safarik's Slavic Antiquities and bearing the same title. Two volumes of this work were published between 1902 and 1910. In addition, Mr. Niederle devoted a considerable number of monographs to the Slovaks. Finally, he summarized his total research on the Slavic peoples in the volume which we are here presenting in translation. This volume is merely the expansion of an article which appearing a short while ago in the Czech Encyclopedia published at Prague by the Otto Publishing Company.

II.

161 Before the nineteenth century scarcely any serious attention was paid to statistics dealing with the Slavic peoples. In 1826, Šafařik

161 (1) in his History of the language and the literature of the Slavic peoples

1. See note on page iii.

attempted to take a census of the race. He arrived at a total of 55,270,000 persons. However, it was rather poorly documented on a number of questions. In Russia it confused the Ukrainians with the Great Russians, and estimated the Ruthenians, as they were then called, at only about three million. He scarcely hinted at the existence of the Bulgars. Here are the estimates which he gave:

Russians	32,000,000
Ukrainians	3,000,000
Bulgars	600,000
Serbs in Turkey	800,000
" in Hungary	350,000
Bosnians	350,000
Montenegrans	60,000
Slavonians	253,000
Dalmatians	380,000
Croats	730,000
Slovenes	800,000
Czechs	3,700,000
Poles	10,000,000
Sorbs of Lusatia	200,000

In his Slavic Ethnography published in 1842, he arrived at a total of 78 million.

In 1868 I[2] presented, in my work upon Cyril and Methodius and the Conversion of the Slavs to Christianity, the following figures, which I have on the research of Safarik and on that which the Russian historian Pypin had summarized in the first /vi/ edition of his History of the Slavic Literatures:

Great Russians	34,000,000
Ukrainians	12,000,000
Belorussians	4,000,000
Southern Slavs	11,400,000
(among whom are 5 million Bulgars)	
Czechoslovaks	8,000,000
Poles	10,000,000
Sorbs of Lusatia	150,000

Since that time I have had an occasion to return to this question in a work published in connection with a book by a Russian scholar, that of the late Budilovich on (1) The expansion of the Slavic Languages.

1. See le Monde slave (Second edition, Hachette, 1897).

[2] [Louis Leger, Fre[illegible] translator of the original Cz[illegible]]

S.P. 161 I established the fact that a Russian geographer, Mr. Zarianko, had arrived at a total of 101,724,000 for the year 1891, while the statistics set forth by Mr. Schrader in his Atlas gave only 97 million.

In 1905 Mr. Niederle resumed the inquiry for an article intended for the Czech Encyclopedia and arrived at a total of 138,500,000 persons.

About the same time a Russian scholar, a distinguished student of the Slavs, professor in the University of Kiyev, Mr. Florinskii, studied for his part, the statistics of the Slavic peoples and made public /vii/ the results of his research in a volume published at Kiyev in 1907 under the title The Slavic Race. Here are his figures:

Great Russians	65,000,000
Ukrainians	31,000,000
Belorussians	7,000,000
Bulgars	5,400,000
Serbo-Croats	9,000,000
Czechs	6,641,000
Slovaks	2,600,000
Poles	20,000,000
Kashubs	355,000
Sorbs of Lusatia	150,000

on a round total figure of 148 million.

Mr. Florinskii estimates that, the annual excess of births over deaths being 1.7%, the race increases each year by 2,500,000 individuals. With this coefficient the increase should then present a grand total of 186 million for the year 1915, and of 200 million for the year 1920.

B. S. S.P. 101 Among the problems which Mr. Florinskii had to solve, one of the most delicate was that of Macedonian ethnography. The struggle, of which Macedonia has been the scene for more than a quarter of a century, between the Serbs and the Bulgars, has greatly embarrassed certain Russian publicists desirous of alienating neither of these contending parties.

In a map published in 1889, the Russian geographer Mr. Zarianko, in accordance with all the precedents, assigned Macedonia to the /viii/ Bulgars. Appalled by the protests of the Serbs, who were seeking in Macedonia compensation for the loss of Bosnia and Hercegovina, Mr. Zarianko in a later edition had the idea of giving to Macedonia a special coloring, meaning by that, as he said, a country whose nationality had not yet been studied. Since then the ethnographers have had the

B. S. S.P. 101 time to determine the facts and here are the terms in which Mr. Florinskii worded his decision in 1908:

B. S. S.P. 197 101 "It seems to me," he said,[1] "that there is no valid reason at all for making the Macedonians a special ethnographic group. The principal criterion is deciding upon the division of this group between the Bulgarian and Serbian nationalities is established by the linguistic data. According to these, insofar as they are known at present--it has been determined that the majority of the Macedonian dialects have the fundamental characteristics of the Bulgarian language. It is only in northern Macedonia, in the districts of Skoplje, Tetovo, and Kratovo that the peculiarities of the Serbian language appear clearly in the Slavic idioms, through they are with certain peculiarities of the Balkan tongue."

Mr. Florinskii concludes by awarding the north /ix/ of Macedonia to the Serbs, and the remainder to the Bulgars.

000 "I do not know," I wrote in 1908, in connection with the publication of Mr. Florinskii's book (1), "if this judgment of Solomon will satisfy the two parties. In any case one may be certain that the Greeks will make fierce outcry. Be that as it may, I cannot urge the Serbs and the Bulgars too strongly to find a definitive modus vivendi. The Slavs could not possibly make too many concessions in order to unite themselves against the eternal enemies of their race: the Germans, the Magyars, the Greeks, the Turks."

In those matters which relate to the Slavs of Macedonia, Mr. Niederle has arrived at almost the same conclusions as Mr. Florinskii; but he has supported them by other arguments.

III.

S.P. 114 In writing the article "Slavs" for the Czech Encyclopedia, Mr. Niederle found it necessary to study certain problems of demography and anthropology. At that precise moment the Academy of Sciences of Saint Petersburg proposed the publication of an Encyclopedia of Slavic Philology under the direction of Mr. V. Jagic (1), the eminent /x/ professor at the University of Vienna. Probably at the instigation of this distinguished scholar, they requested Mr. Niederle to write for this collection a volume upon the Slavic race. This volume written

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1. In l'Energie francaise, issue of 29 February.

1. See my article about Monsieur Jagic in the Journal des Savants, (Year 1908).

[1] [Mr. Florinskii, Professor in the University of Kiyev, 1908--Analyst]

114

in the Russian language and accompanied by a very fine map appeared in Saint Petersburg in 1909. But an academic edition is always an official publication. One cannot say everything; one is restricted by certain considerations of diplomacy.

Thus, shortly after this edition appeared, Mr. Niederle brought out another one in Prague in his mother tongue, Czech, and it is upon this text that my translation[1] is based. It has benefited from certain corrections and additions, which the author was kind enough to give me. My version is as exact as possible; nevertheless I must warn the reader that I have occasionally suppressed certain names of localities which are not found on our French maps, abbreviated certain nomenclatures which appeared too long, and simplified the bibliography.

IV

000 Mr. Niederle's book is appearing just at the moment when the problems raised by the Slavic race /xi/ has become more than ever. These problems above all required illumination by the clear light of statistics. If, for example, we in France have been guilty of so many serious errors, which have been so harmful to us, in relation to Poland, this was caused by our ignorance of the exact relation between the number of Poles and the total number of their adversaries. On April 20, 1840, Cousin, the Minister of Public Instruction, explained to the Chamber of Deputies the basic reasons underlying the request for the establishment of a chair of Slavic language and literature at the Collège de France. This document naively stated that the most widely spoken of all of the Slavic dialects was the Polish--whi evidently meant that the Poles were more numerous than the Russians. If we had been aware of the true numerical relationship between these two nations, we would perhaps have spared the Poles and ourselves cruel trials and bitter dissillusionments. The same report reduced to two million the number of Slavs in Turkey and this reduction rendered absolutely incomprehensible to our legislators and to our publicists the problems which were agitating the Balkan Peninsula. I have spoken elsewhere of the absurdities that have been gathered together in certain works by Polish refugees, which some publicists, /xii/ such as Saint-Marc Girardin, readily took seriously (1), and of the fantasies of which

1. See Souvenirs d'un slavophile, passim. The work which Saint-Marc Girardin stated to be serious, judicious, exact, was entitled Recherches historiques et statistiques sur les peuples d'origine slave, magyare et roumaine. (Paris, 1852) The

[1] [original Czech version translated into French by Louis Leger--[illegible]]

000 author was named Kubalski. Henri Martin and others were guilty in the matter of the pretended Turanianism of the Russians. In pointing out these fantasies or these errors I naturally have made some enemies among those who believe that it is to their advantage to exploit them. But truth must be served above all else.

It is to serve once again the cause of truth--and at the same time the interests of our country--that I have undertaken this translation. In it will be found in a flawless and rigorously scientific style everything which concerns the distribution of the Slavic nations, the statistics, the demography, the anthropology of this poorly known group. It is to be hoped that this work may become the breviary of our professors, of our publicists, of our politicians. We have been led astray sufficiently in the matter of the Slavic peoples; the time has come for us to form a just and exact idea of them.

LOUIS LEGER.

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THE SLAV RACE

INTRODUCTION

114 Editor's Note: Names which did not occur in the English reference books available to me, occur in a form transliterated from Russian and are marked with an asterisk.

101 S1.--The first Slavs appeared only recently in Central Europe, where little by little they came to be distinguished from the other Indo-European peoples because of the difference in their language and partially because of the differences in their civilization. From the outset they differed among themselves from the point of view of their physical characteristics; they presented diverse types as to the shape of the skull and the skull and the color of hair and eyes. In the regions in which the primitive Slavs evidently have dwelt since the most remote times, we encounter from the prehistoric period differing types of skulls and different colorations.

142 At the moment of their entrance upon the historic scene, a portion of the Slavs are represented to us as men with light-colored eyes and blond or red hair, others with dark hair; the vestiges of hair found in tombs confirm these two types.

000 found in tombs confirm these two types.

101 Domestic life also presents varying types during the pre-Christian period. For example, in the West, between the Elbe and the Vistula, /2/ we find a certain type of tomb and a peculiar Adriatico-Danubian material, and another type east of the Vistula, where the influence of the Black Sea is dominant. From the moment at which the Slavs separated themselves from the other Aryans, the differentiation of the languages began to develop within the race itself; this differentiation has been reinforced by various factors, for example, by the formation of isolated centers, where the cultivation of the soil was carried on intensively, or where a political unit developed, by the movements of various groups and their mixture with foreign elements (for example the migration of the Slavs towards the south and their subsequent career in the Balkan Peninsula). This differentiation became so striking that the primitive people, who formed only a single body, dissolved into a set of groups absolutely distinct one from another. Even today there is no complete agreement in the question of knowing just how far this disaggregation has proceeded and which are the groups that should be considered as being completely independent; but everyone recognizes that there is no longer a single Slavic nationality. There is now a series of individual nations. Today, Slavic unity is merely a theoretical concept played upon by ideas and sentiments, but in the life of the Slavs themselves the moments are rare indeed in which one may discover some remembrance of the vanished unity.

How did this dismemberment take place? /3/ What circumstances caused the groups to spring up? How did that individualization occur, what is the condition of the race today, how many nations may be enumerated? These are some of the questions which Slavic science has not yet completely solved.

174
101 The following appears to be the most likely. The nucleus of the primitive Slavic people was between the Oder and the Dnepr; in prehistoric times they reached by successive steps the Elbe, the Saale, the Danube, the Desna, the Niemen, and the Baltic. They disaggregated on this vast territory, partially under the influence of certain geographical conditions, for example, the influence of the large streams and the mountains--partially under the influence of civilizing currents, which are not the same in the Orient as in the Occident, and finally under the influence of linguistic development. At first three groups were established. The first, to the west of the Vistula and the Carpathians, stretched out towards the Occident beyond the Elbe, the Saale,

174 the Elbe, the Saale, and the Sumava (Boehmerwald) and has produced
101 the Slavic branches of the Polabians, Pomorians, Poles, and [illegible] Czechoslovaks; the second, whose primitive home was between the upper Vistula, the Dnestr, and the middle Danube, descended little by, little--save a few tribes to the south of the Carpathians, --some to establish themselves on the Drava, others, after having crossed the Sava and the Danube, in the region of the/4/ Balkans, and formed the Slovene, Serbo-Croatian, and Bulgar groups; the third group spread out from the basin of the Dnepr in a vast circle to the north as far as the Gulf of Finland, on the upper Dnepr, the Volga, the Oka, to the east, towards the Don, to the south, towards the Black Sea and the lower Danube, and formed the Russian nation; under the influence of diverse conditions this nation differentiated within itself and became altered according to the localities in which it had settled.

101 The various branches of the Slav family are not all equally differentiated from each other. Between the Czechs and the Poles th[illegible]ference is greater than between the Czechs and the Slovaks. It is greater between the Great Russians and the Poles than between the Great Russians and the Ukrainians. Furthermore, in politics and in literature controversies continuously arise in the matter of knowing whether a segment should be considered as a tribe or as an independent nation. There is no agreement at all as to the use of the terms nation, nationality, tribe, branch, any more than as to the actual total number of Slavs.

000 It all depends upon the points of view on the matter of philology, ethnography, history, and or politics. Even when one starts out from the same viewpoint, one can arrive at various conclusions. One philologist sees two languages where another one sees only dialects of the same tongue. Certain of them give greater weight to their hopes for a renaissance, for political individuality, /5/ for national autonomy, than to the scientific data; others, obedient to political considerations, imagine new nations which their rivals are even un-
114 willing to hear mentioned. Thus the number of Slavic nations, and, consequently, the method of handling the entire Slavic problem, differs greatly from one author to another. Thus Dobrowsky (1), --

1. Joseph Dobrowsky, born in 1753, died in 1829, a Czech scholar, the true creator of Slavic philology. See my note about him in the Grande Encyclopedie, Translator.

in order not to go too far back, nor to become involved in too many

114 details, --recognized in 1822 nine living languages and nine nations (Russian, Illyrian or Serb, Croat, Slovene, Korutanian (2), Slovak, Czech, Lusatian, Polish); Safarik (3) in his Slavic Ethnography in 1842, six languages with thirteen dialects (Russian, Bulgarian, Illyrian, Lekho-Polish, Czech, Lusatian); J. Sreznev ii (4) in 1843, nine languages: Great Russian, Ukrainian, Bulgarian, Serbo-Croatian, Koroutanian Polish, Lusatian, Czech, Slovak; August Schleicher in 1865, eight languages: Polish, Lusatian, Czech, Great Russian, Ukrainian, Slovene, Serbian, Bulgarian; Fr. Miklosich, nine languages (Slovene, Bulgarian, Serbo-Croatian, Ukrainian, /6/ Great Russian, Czech, Polish, Upper Lusatian, Lower Lusatian); Dm. Florinskii in 1907, nine languages (Russian, Bulgarian, Serbo-Croatian, Slovene, Czech-Moravian, Slovak, Lusatian, Kashubian); V. Jagic in 1898, eight languages (Polish, Lusatian, Czech, Great Russian, Ukrainian, Slovene, Serbo-Croatian, Bulgarian). But, if today we were to follow certain publicists and the numerous separatist tendencies, the number of Slavic languages would mount up to between eleven and fourteen without counting those which are dead.

000 S 2. --We do not intend to become involved in these controversies, which are most frequently inspired by reasons unconnected 128 with science. But, since it is essential to establish a frame of reference, a general plan, at the outset of an ethnographic study we are going to proceed in accordance with the following one, without attemping to find fault with others. Here is the order in which we are going to study the Slavic ethnography:

1. The Russian group, in which one is today strongly inclined to distinguish two nations: the Great Russians and the Little Russians (South Russians, Ukrainians, Rousines or Ruthenians).

2. The Polish group in its entirety, one should mention here the Kashubs, whom certain people consider as Poles, while others, as the last remnants of Baltic Slavs who have disappeared.

3. The group of Lusatian Sorbs, divided into two /7/ quite distinct branches: the Upper Lusatians and the Lower Lusatians.

4. The Czech group which forms a compact unit in Bohemia and Moravia, but from which the Slovaks of Hungary are detaching themselves

2. Korutanians, a name given by certain ethnographers to the Slavs of Carniola (In Latin Carantania). Translator.

3. About Safarik, see the notice in the Journal des Savants (March-April 1910) Translator.

4. A Russian philologist of the 19th century. Translator.

S.P. 128 more and more, especially from a political viewpoint.

5. The Slovene group which is not troubled with separatist tendencies.

6. The Serbo-Croat group within which the political divisions and the shades of culture--noticeably in religious matters--are so sharply defined that one must today recognize them as two nations: Serbs and Croats.

7. The very homogeneous Bulgar group. The only point of disagreement is in the matter of the Slavs of Macedonia. Certain people assign them to the Bulgars, others to the Serbs; yet others pretend to recognize here a special nationality, the Macedonian nationality.

In pursuing this study, we shall remain faithful to this framework of seven basic groups. We shall see at the proper time and place to what extent the tendencies of those who wish to break off from these still other independent groups may be justified.

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/8/ No page numbered eight.

I

THE RUSSIANS

H.R. S.P. 174 S 3. HISTORICAL DEVELOPMENT.--In the eastern region which was formed by the division of the primitive people into three groups, developed there the great Russian people which is divided today.

What were the beginnings of this people during the pre-Christian era and the first centuries after the birth of Christ? We know practically nothing about this. It is true that we know of certain names cited by Ptolemy, which apparently refer to them, but there is nothing upon which we may rely. (1) In the fourth century of the Christian era

1. These questions have been studied by the author in a vast work in Czech entitled Slav Antiquities, which also deserves to be tranlated into French. Translator

there appear vague references to a great people called the Antes, a name which denotes the southern Russian tribes between the lower Danube and the Don, but this name later disappears. The information which the Arabs furnish about the Russians of the tenth century is no less enigmatic. It is only with Constantin /10/ Porphyrogenitos and, H.R. S.P. 174 more clearly, with the first Chronicle of Kiev, (1) preserved in a manuscript from the twelfth century, that we have somewhat more precise details. H.R. S.P. 101 174 These texts inform us that upon the territory of present-day Russia there lived a swarm of tribes which constituted independent units. The writer of these annals enumerates twelve of them:

the Slavs of Lake Ilmen, with their center at Novgorod-the-Great.

the Krivichi near the sources of the Dnepr, the Dvina, and the Volga (those who lived on the Polot River were called Polotchani).

the Dregovichi between the Pripet and the Dvina.

the Drevliani to the southwest of the former.

the Poliani from Teterevo to Kiyev, which became their center.

the Dudlebi and Bujani (or Volhynians) on the Bug.

the Tivertsi and the Ulichi on the Dnestr and on the Bug.

the Radimichi on the Soya.

the Viatichi on the Oka.

the Severiani on the Desna, the Seym and the Soula.

the writer of the annals who enumerates these various peoples gathers them together under the collective name of Rus. How did this name Rus originate among this people? Here again is an enigma. (1) But whatever /11/ its origin may be, it is certain that it referred at first to the center at Kiyev, where the first Russian state was founded by the Varangian princes, that from there it spread out rapidly towards the Orient among the Slavs as a political and then an ethnic designation, and that it was applied to certain peoples who, according to the chronicler, were of a Lekh origin.(2)

H.R. S.P. 174 The Slavic domain towards the Orient, as it is outlined by the Russian chronicler in the twelfth century, was not originally Slavic territory, it was previously occupied by allogenes /people of another race/ and colonized by the Slavs. The proof of this statement is furnished by the earlier names, Lithuanian and Finnish, in the region located to the north of the Pripet and in the neighborhood of the sources of the Dnepr, in the basins of the Oka and of the Volga. We encounter upon this territory the first Slavic colonization vouched for by texts and not by the primitive people. It is here that the eastern Slavs,

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1. Chronicle said to be by Nestor: see my translation (Leroux, 1884) and the Index which accompanies it. Translator.

1. On this enigma, see our edition of Nestor. Translator.

2. Regarding this name, see the second chapter. Translator.

Historical Russia RA2

HR S.P. 174

before the end of the tenth century and after having left the region of the middle Dnepr, made the first step in their expansion. If one is to believe the chronicle, it was not directed towards the Polish lands. On the contrary, it was the Lekhs who sent out strong colonies towards the east passing through Russian tribes. To compensate for this, Russian colonization was pushed from the earliest period towards the Baltic tribes.

/12/ We see the Dregovichi settled upon a territory formerly Lithuanian. The colonization took place still more rapidly and with greater success towards the north and east in the direction of the Finns. Likewise the Krivichi, the Radimichi, the Viatichi (and perhaps a portion of the Severiani) pushed the Chudi, the Muromi, the Mordvini, the Mescheri, and other Finnish tribes out of their original territory.

Towards the Orient the Slavic Severiani pushed forward at an early period and very energetically, and rolled back the Turco-Tatar tribes. This is what is maintained in the texts which, beginning with the sixth century, indicate that the Antes were very numerous along the shores of the Sea of Azov, and which in the ninth and tenth centuries mention numerous Slavic colonies upon the Don and the Volga and the colony of Tmutorokan at the mouth of the Kuban.

It is only towards the south that the development of Slavic colonization was delayed for a considerable period. However, it was favored by the nature of the soil; all of the rivers ran down towards the south, towards the Black Sea.

Here the great obstacle was the invasion of alien peoples who, beginning in the third century A.D., began to occupy for a longer or shorter time the basin of the Black Sea. In the third and fourth centuries there were at first the Goths and the Heruls, then in 376 the Huns, /13/ then towards 482 the Bulgars, (1) then towards 557 the Avars. Towards the middle of the seventh century the Khazars crossed over the Don, and finally, during the course of the ninth century, the Magyars of the Ural began heading towards the Danube.

These invasions did not completely arrest the march of the

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1. This refers to the Bulgars of the Volga who later on came to give their name to a section of the Balkan peninsula. Translator.

Slavs towards the south; it is even probable that certain of them, for example those of the Huns and the Avars, carried along after them some Slavic tribes. But during this period it is impossible to speak of a true colonization, of a settlement of Slavs upon the Black Sea.

It is likely that it was only after the Avar invasion[1] that the Russian tribes succeeded in establishing themselves in large groups (the Tivertsi, the Ulichi) along the lower reaches of the Dnepr, the Dnestr, and the Danube.

The movement toward the south became more pronounced. Sviatoslav (957-972) established his permanent residence at Preslav (in present-day Bulgaria). Then a new obstacle arose. This was the arrival of the Pechengs, the Turks (the Uz), the Polovtsians or Kumans. The tribes and the Russian princes were compelled to carry on long struggles against these newcomers in the lower basin of the Don and the Dnepr. Finally there came the Tatar invasion. Victorious in 1224, they ravaged and depopulated /14/ the greater part of southern Russia from the Kalka to Kiyev, the Volhynia, Galicia, and Transylvania and even menaced the Russian lands in the northeast. (1)

> 1. It has been claimed that the region of Kiyev lost its entire primitive Russian population and that it was only repeopled in the fourteenth and fifteenth centuries by colonies coming from Galicia. But it has not been proved that this hypothesis is well founded. However, it is certain, as is testified to by the Carpin Map dated 1346, that the country was very sparsely peopled and that beginning with the fifteenth century the Polish lords introduced many new colonies into the vast domains which they had acquired.

All of these invasions exercised a strong and lasting influence upon the destiny of the Russian nation. They cut it off for a long time from access to the south and west. On the other hand, the pressure which they had brought upon the Tivertsi, the Volhynians, the Poliani, and the Severiani compelled these peoples to withdraw to the Carpathians, beyond the Pripet, the Sula, the Desna, driving other tribes before them; and the Russian nation was set in motion in a northern and northeastern direction against the Finns. Bit by bit the Finnish territory was occupied by the Russians and colonized.

In addition to the Viatichi, the Krivichi, and the Severiani, the principal agents of this colonization were the Slavs of Novgorod, particularly in the basin of the Onega, the Dvina, the Vychegda, the Pechora, the Kama, and the Vyatka. These are the principal episodes in the development of the Russian people until the end of /15/ the Tatar domination, that is until the fifteenth century.

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[1] [In the 6th century A.D.--Analyst]

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1: Niederle--15 E-5 1911 E/6 Slavic Peoples E/6
Historical Russia RA2

N.R. 101 - S.P. 175 But alongside these external modifications,‡ great changes were taking place in the internal life of the Russian people; tribal life was being replaced by provincial life. The ancient tribal units were being dislocated and were disappearing little by little into the new provincial organizations which formed themselves around the princes, and little by little a new division of the Russian people could be seen establishing itself, whereby the old tribal units were replaced by three large groups, differing with respect to language, internal organization and, in certain ways, to political life. Mr. Shakhmatov, in a remarkable essay published in 1899 by the Russian Review of Public Education, has not yet spoken science's final word. We must restrict ourselves to this simple statement. Already at the time of the Tatar domination, the old tribal units had grouped themselves, either as a result of their internal development, or as a result of external causes, into three groups:

In the south (between the San, the Pripet, and the Dnepr) the Ukrainian group which obviously was made up of the former Poliani, Drevliani, Volhynians, Dudlebi, Tiversti, Ulichi, a portion of the Severiani, and the remains of the Croats and the Serbs from the Carpathians;

In the north the Great Russians, made up principally of the Slavs from Novgorod, the Viatichi, the Krivichi, and a portion of the Severiani;

/16/ In the west the Belorussians or White Russians (including principally the former Dregovichi, the Radimichi, a portion of the Drevliani and Krivichi, and the remains of the Lithuanians).

At this period appeared the expressions Great Russia, Little Russia (Ukrainia) and White Russia (it is not known what this last epithet signifies).

S.P. N.R. [197] The Little Russian (Ukrainian) group is the one which has remained the purest from the language viewpoint; the White Russian group is less pure, as it has been affected by the political union with Lithuania from the end of the thirteenth century and, later on, from the sixteenth century, by a strong Polish influence. The basic elements of the Great Russian group were extremely varied; but the one which was most influential of all was the city which was to become the center of the Russian world, namely Moscow.

Despite this division, the three groups remained three branches of the same nation. The languages were closely related; close ties bound them together from a political viewpoint (at the beginning the common struggle against the Tatars, later the union under the Muscovite

‡ [Migrations and colonizations: cf. cat. 116, pp. 11-14 -- omitted]

H.R. 101 S.P. 175 scepter).

They have had religious unity for too long a period to permit anyone to hesitate considering them as a single whole, the Russian nation, despite the shades of difference already pointed out.

As for the matters which relate to external development, we must indicate the following stages:

H.R. 167 S.P. 175 167 The Russian nation did not succeed in extending itself to /17/ the west; between the space which it occupied and the sea Lithuanian tribes (Lettish) and, further to the south, the strong Polish race were concentrated. The Russians did not advance in that direction; very much to the contrary, their race underwent a very serious period of decline; in fact, it almost perished, on the one hand under the pressure of Lithuania, and on the other, under that of the Poles who were forced to stretch out towards the east, finding themselves pushed back by the Germans. This explains why on the maps of Bielenstien (1) the Russo-Lettish frontier of the thirteenth century is almost the same as today and why the western portion of Russian territory contains a large Polish element.

The expansion towards the north continued though with less success than formerly. The further one advanced into these regions, the less hospitable they became. But, beginning with the fifteenth century, especially from the reign of Peter the Great, the colonial expansion of the Russian element turned gradually toward the north, where colonies of monks and raskolnoki were sent out, (2) These colonies were of slight importance and widely scattered. Then conditions changed. The expansion towards the north diminished, the movement turned towards the south and southeast.

The Tatar invasion had created a solid enclosing wall /18/ which Russian colonization was unable to cross so long as the Tatar Khanates were not brought under subjection. This was not long delayed. After 1486 Russia was freed from its bonds. The desire for revenge, the increase of the population, and other conditions, pushed the Russians very energetically towards the east, the southeast, and the south. They did not stop their advance. Their front line, which had been on the Oka, was replaced in the middle of the sixteenth century by the so-called Tula line, from Putivl' on the Seym through Briansk and Tula, towards the Una, tributary of the Moksha. In the first half of the seventeenth century the Muscovites occupied the Belgorod, Voronezh-Kozlov line,

1. A German scholar of the nineteenth century who especially concerned himself with the Lett language.

2. Heretics (from raskol, schism). Translator.

1: Niederle--17 E-5 1911 E16 Slavic Peoples E16
Historical Russia RA2
Tsarist Russia R2

H.R. 167 S.P. 175 167 the Tambov-Simbirsk line, the line of the Transkama (Sengilei-Menzelinsk). On the other hand, they colonized the region of Poltava in great masses. (1) At the end of the seventeenth century the line of the Don was reached, then, under the reign of Empress Anne, the line of the Ukraine (1731-1735), which was replaced forty years later by the line of the Dnepr between the Dnepr and the Sea of Azov.

1. The Ukrainians of the region between the Bug and the Dnestr began in the fourteenth century, under the princes of Kiyev and of Lithuania to penetrate into the Poltava region. But it was not until the sixteenth century that, under the protection of Moscow, they emigrated en masse. In the seventeenth century they already occupied the governments of Kharkov, the western portion of the government of Voronezh and the southern part of the government of Koursk. This immigration is explained by the development of the Cossacks, the necessity of fleeing from Polish domination, and the diminution of the Tatar strength, especially that of the Horde of the Crimea.

T.R. 167 S.P. 175 167 /19/ The movement forward was completed by the conquest of the Khanate of the Crimea in 1783. Colonies of German and Serbian immigrants into Russia accompanied these advances of the military lines. The litoral of the Black Sea was partially colonized in the eighteenth century, and partially, --for example between the Bug and the Dnestr (the present Gubernia of Tavrida)--only in the nineteenth century. At about the same time Russian colonization reached the Caucasus (line of the Caucasus along the Kuban and the Terek from 1779 to 1799), but it was not completed until the second half of the nineteenth century after the complete submission of the Caucasus (1864).

The Russians penetrated earlier into the regions beyond the Volga, especially from the reign of Peter the Great onwards.

At this period they reached Samara and in the years 1734-1744 the Orenburg line. In the interior of Asia colonization was at first accomplished by the conquests of the brothers Stroganov and of Ermak (1558-1582), in Siberia as far as the Obi and Irtysh Rivers. It was completed in the nineteenth century by the conquest of all of Siberia as far as Sakhalin and Manchuria, by the subjugation of the Kirghiz Steppes to the south and finally of Turkestan (Tashkent, 1864, Samarkand 1868, Khiva 1873, Kokand 1876, Ashkabad 1881, Merv 1884, Murghab 1885). Everywhere the troops were followed by colonists, especially by the inhabitants of Great Russia.

000 especially by the inhabitants of Great Russia.

S.P.
T.R. /20/ S 4. Territory and Frontiers of the National Group.

101
162

It may be seen from this sketch of the development of the Russian nation--especially from the intensive colonization of the later years--that it is impossible to bound the Russian realm by a continuous line. For the Russian population in Asia and in Europe does not appear as a compact mass, but as an aggregate, more or less homogneous, of groups of colonists, sometimes indeed completely isolated, in the midst of allogenic populations. The Russians are established in a compact mass in eastern Europe, the greater part within the Russian Empire, and a small fraction within the Austro-Hungarian Empire. But only the western and southern frontiers of this mass are well defined; to the east and to the north the frontier juts out and forms population islands along the navigable rivers in the midst of native elements, Finnish or Turko-Tatar. The following is the precise boundary of the territory inhabited in a compact fashion--save for a few allogenic islands--by the Russian people, beginning from the mouth of the Neva which on the west abuts the Finnish national territory. (1)

1. I shall not enter upon all of the topographic details because they are of no interest, and besides the authors are not always in agreement concerning them.

From Petersburg the frontier first runs along the Gulf of Finland to the mouth of the Narova; it follows that river, stretches along Lake Peipus and the lake of Pskov towards Izborsk, descends /21/ towards Loutsyn (Ludza) as far as Dvinsk (Daugavpils). It turns around to the west of Volna, crosses the Niemen north of Grodno, reaches Bielcstok (Bialystok), Surai on the Narew, Bielsk, Drohiczyn on the Bug, stretches into the Russian area of Kholm (Chelm)--according to the studies of Frantsev--and follows the Biala, Parczew, Krasnystaw line towards Tomaszow. Then it enters Galicia by skirting Tamograd, reaches the San River above Jaroslaw, runs toward Sanok, and in the Carpathians reaches Piwniczna on the Hungarian frontier. (1)

1. Certain names which the reader would not find on French maps have been omitted in this enumeration. Translator.

At Piwniczna the border extends slightly towards the west, makes a few detours, penetrates into the counties of Spis and Sarys (Saros in Hungarian), and follows the Poprad as far as Spisska Sobota.

According to the latest studies of Czambel and of Tomashivskii, (2) the results of which present only very slight differences, the Russian

S.P.
T.R.
101
162

boundary in Hungary begins at Lipnik, not far from the mouth of the Dunajec, crosses at Kaminka to the outskirts of Stara Lubovna (O Luble, in Magyar), and Iakoubiani (Iakobpol), towards Hodermark* and Stelbach*, Kisgeber*, Iatkiotsi*, (Zseltek). Then it makes a great semi-circle towards the north, reaches Bardejov, descends towards the south along the Topla as far as Petkovtsi (Petkocz*), crosses /22/ the Ondavka to Valkov (Valko), Beresliv (Breszlo*), Porauba (Orosz poruba*) (1) Hlivisczе, Komouch, as far as Uzhorod (Ungvar). There it touches the Magyars. The boundary skirts their territory as far as the city of Visso on the river of the same name. But the Ukrainians are in the minority here. From there the boundary follows the right bank of the Vasir* as far as Bukovina, then it crosses the Suczava River, leaves to the Russians the upper reaches of the Seret, crosses Kaminka, Negotin. The city of Sereth and runs along the frontier up to the place where the Prut comes out of Bukovina. Here, the cities of Czernowitz and of Seret are German. On the other hand, Russian islands are found in Galicia, particularly between Lutcza and Korczyn to the south of Rzeszow, near Rymanow, near Dynow, in the outskirts of Jaroslaw, in the basin of the Wysloka, and in Hungary around Spiess and Krempach. Let us also mention the large island in Bukovina between the Seret and the Suczava*.

Beyond the Austrian frontier the Prut is usually considered to form the boundary between the Russians and the Rumanians. But at the northern point of Bessarabia, between the Prut and the Dnestr, there is a Russian region, notably in the district of Khotin, in what is called the Bessarabian Bukovina. Outside of this region /23/ the Russians are scattered and strongly exposed to Rumanization.

According to Nestorovskii, the boundary of Russian nationality in Bessarabia passes through Balamoutovka, Rjavinets, Grozintsi, Sankoutsi*, Reugatch*, Dinouci*, Doljok*, Bielovtsi*, Gijdev*, Kichlo-Salievo*, Kichlo-Zamjievo*, Bielavintsi*, Titskany* and Fitesti*. In the districts of Sorok* and of Bielets* the Russian colonies are already very widely scattered; but they have penetrated as far as the southern

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2. The difference between the frontier of Czambel and that of Tomashivskii consists in the fact that Tomashivskii includes as Russian a few additional communes in the counties of Spis and Sarys.

1. In this Magyar word Orosz means Russian. We have omitted here a few localities without interest. Translator.

S.P. T.R. 101 162 section of the guberniya. Estimates are not in agreement. Chubinskii in 1872 figured that in all of Bessarabia there were 100,000 Ukrainians. Nestorovskii in 1905 guessed at 250,000. The latest statistics have figured that the Russians comprised 27.8 % of the total population, or 540,000 (of whom 380,000 were Ukrainians).

Beyond the Dnestr, to the east, it is not easy to trace the boundary exactly. Retailed maps are lacking. The ethnographical maps which I have used extend the Russian domain as far as the Black Sea. But to the south of the line of Yampol, Balta, Olviopol (now Pervomaisk), Elizavetgrad (now Kirovograd), Slavyanoserbsk, and Novocherkassk, this domain is pervaded by so many islands of foreigners (Germans, Bulgars, Rumanians, Tatars, Greeks, Jews, Armenians) that the Russians in the south cannot be considered as forming a compact population. It would be impossible to delimit their territory exactly until after the most minute ethnographic examination. To S.P. T.R. [197] date we do not have a sufficiently detailed study. According to /24/ Derzhavin the latest statistics have enumerated in the guberniya of Kherson 57 linguistic groups, in Bessarabia, 41, and in the guberniya of Tavrida, 39. The dominant element, nevertheless, is Ukrainian.

We reach the same conclusions for the provinces beyond the Dnepr, the Don, and the Volga. There are also many non-Russian elements and exact data and good ethnographic maps are lacking. On Russian maps--which are usually on a small scale--the Russian domain comprises the area between the Dnepr and the Don and stops at the Kuban (the Crimea being Tatar). In general the border begins on the shores of the Black Sea, at the town of Gagri below the Caucasus, crosses the mountains, curves around Pyatigorsk and Stavropol, draws near the left bank of the Don (there are 33.7 % Russians in the province of Terek), then skirts the Steppes of the Kirghiz and of the Kalmyk, and comes to the lower Volga, to the shores of the Caspian Sea and of the Terek. All along the Volga, from its mouth upwards, are situated numerous Russian towns and villages, cut off from each other by German, Finnish, and Tatar areas.

The Russian domain of the Volga cannot be delimited by a line; it is full of islands of allogenes which often interecect one another These allogenic groups occupy a territory which extends approximately from the spot where the Volga bends towards the south from Saratov through Serdobsk, Morshansk and Murom to Nizhnii Novgorod (now Gor'kiy). To the north of the Volga the Russian population is compact;

1: Niederle--21 E-5 1911 E/Slavic Peoples E/C
Tsarist Russia R2

S.P.
T.R.
101
162

it extends to the lower reaches of the Onega and of the Ladoga, and further north there are numerous Russian colonies on the shores of the rivers and of the lakes; they are scattered in the midst of the a[illegible] allogenic populations.

Outside of this territory briefly outlined above, the Russians can be found in groups in certain cities of the Kingdom of Poland, in the interior of Hungary and of Slavonia and in Bulgaria in the colony of Tataritsa*, near Siliste (probably Silistria). They have been established there since the beginning of the eighteen century. At that period the Ataman Nekrasov, a devout Christian, came and settled in this region with his companions. They were called the Nekrasovtsi. As a result of pressure from the Rumanian authorities, the Russians settled in the Dobroudja began to emigrate to Bulgaria. However, in the delta of the Danube there still exist several Russian colonies. They are those of St. Georghe, of Letea, of Svistovka*, of Periprava*, and of Karaorman in the outskirts of Sulina. Another considerable Russian group is found at Tulcea*(5,621 Russians, 4,372 Rumanians, 4,018 Bulgars).

In Asia, the Russians mainly occupy Siberia. Their villages and their towns are located on the navigable waterways and along the new line of the Trans-Siberian Railway. From a statistical viewpoint Siberia is almost entirely Russian;/26/ but in reality it contains immense area which are uninhabited or occupied by the natives. As to the various regions, western Siberia (the region of the Ob and the Irtysh) is almost entirely Russian. The Russian population is concentrated in the south, on the upper Ob, the Irtysh and its tributaries.

Central Siberia (the basins of the Yenisey and of the Angara) contains fewer Russians. They are especially concentrated in the southern provinces, in the neighborhood of Minousinsk, of Krasnoyarsk, and of Irkutsk. The Lena or Yakut part of Siberia contains only 11% Russians. On the other hand, the province of the Amur, the seacoast, and the Russian section of Skhalin are Russian. It is estimated that in the guberniyas of Tobolsk and Tomsk there are 91% Russians; in the Yenisey guberniya and province of the Amur, 86.5%; in the Irkutsk guberniya, 73.6%; in Transbaikalia, 66.2%; along the seacoast 50.9%; on Sakhalin, 65.2%. In the guberniya of Yakutsk, in the north of Siberia, the population is mainly composed of Yakuts; Russians make up only 11% of it and live only in the towns. In central Asia their number is not considerable; 8.9% of the total.

*[In Dobroudja-- Analyst]

1: Niederle--22 E-5 1911 F/K Slavic Peoples E/6
Tsarist Russia R2

S.P.
T.R. population (25.7% in the towns and 6.6% in the country districts).
101 The Russians are especially concentrated in the north: 33% in the
162 province of Akmolinsk, 25% in that of the Ural, from 7.7% to 10% /27/ in the provinces of Semipalatinsk, Semirech'ye (or Dzhety-Su), Transcaspian, and Turgai; only 3% in that of Syr-Day'ya, 1.6% in that of Samarkand, and 0.6% in that of Fergana.

So far the Steppe of the Kirghiz contains no Russians.

Turkestan numbers 8.9% of them scattered in the large cities and in about one hundred fifty small towns located in the most fertile oases. The southernmost colony is that of Aleksivskoe, 125 kilometers from Herat.

Outside of European and Asiatic Russia, there are a great many Russian emigrants in the large cities of Europe, especially in the colonies of religious heretics in America, in Alaska, in Canada, particularly in the neighborhood of Yorktown, (1) as well as Ukrainians, especially in Brazil and in the Argentine Republic (province of Parana).

The Russians, furthermore, are very numerous in the principal cities of California, and of the States of Washington and Oregon.

Some Russian colonies of Cossacks have also been established in Asia Minor, in the neighborhood of Nicaea and of Sinope.

S.P. S 5. Statistics. -- The territory of the Russian Empire, according
T.R. to the census of 28 January 1897, contained a total of 83,933,567
162 Russians, that is to say 66.8% of the population. If we consider that, following Pokrovsky, the population /28/ increases each year by 1.5%, which means 1,250,000 Russians, the increase in the last four years would have amounted to at least 5 million. Therefore, we may venture to estimate for the year 1900 a total of 89 million Russians. If we add to this the Russians of Austria and of Hungary, in accordance with the census of 1900, we obtain the following totals:

In Russia and in Asia	89,000,000
In Austria	3,375,576
In Hungary	429,447
Total for 1900	92,805,023

But this total does not correspond with the facts. In the first place, the Hungarian census reduces the number of Russians. They are

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1. In 1899 and 1900 about 7,500 Russian Doukhobors settled near Yorktown, Saskatchewan, Canada. --Editor.

S.P.
T.R
162

numbered en masse among the Slovaks or among the Magyars. Therefore it is necessary to increase this total, in accordance with the estimates of the Russians of Hungary themselves, by at least 150,000 individuals. Then one must take into account the Russians who live in various colonies and in the large cities of Europe to the number of at least 150,000, and, on the other hand, those settled overseas, which certainly would add up to more than a million. Russian statistics have figured that from 1890 to 1903 there were 700,000 emigrants to America, Africa and Australia. On the other hand, they have included 40,000 Jews in Galicia who stated that their customary language was Russian. From all indications, the number of Russians at the end of the last century may be evaluated at 94 million.

/29/ /For chart on page 29, see the following page of this manuscript./

/30/ The Russians attained this very large total very rapidly. We do not possess very old data on nationality, but we may base our statement upon the very rapid growth of the population of the Empire. The first census which dates from 1724, gives 14 million souls. Thus in the space of two hundred seventy-six years, to the year 1900, the population increased almost tenfold. In 1796, it was 36 million; in 1851, 69 million. In a half-century it had doubled. Moreover, the population increases much more rapidly in the cities than in the country districts. The ratio of increase between cities and country districts is 51 to 8.

We do not always have completely exact information relating to the various nationalities, especially with respect to the Russians. If we accept the fact of the overwhelming preponderance of the Russians, the figures which concern them frequently have only an approximate value. Throughout the Empire they make up two thirds of the entire population. The highest proportion is to be found in western Siberia (91% and 80.9% for all of Siberia). In European Russia, they represent 80.05%. The principal nucleus of their nation is the region located between the Dnepr, Chudskoye Ozero (Lake Chud'), and the Volga. There they constitute 90% of the total population. In five guberniyas they are below this figure (Saint-Petersburg, 82.5%; Saratov, 83.1%; Penza, 83.1%; Tavrida, 70.9%; Simbirsk, 68.2%). /31/ Twenty-two guberniyas exceed 90%. The guberniyas which are most Russian are those of Vladimir (99.8%), of Kursk, of Kaluga, of Kostroma, of Yaroslavl', of Tula, of Voronezh, of Ryazan', of Orel (more than 99%), of Khar'kov and of Smolensk (more than 98%). That of Moscow numbers 97%. In

S.P.
T.R.
162

1: Niederle--24 E-5 1911 E/6 Slavic Peoples E/6
Tsarist Russia R2

The Nationalities of Russia

Regions	Russians	Poles	Turko-Tatars	Finns	Jews	Lithuanians	Germans	Kartvellens	Mountaineer	Armenians	Mongols	Various
European Russia	80.%	1.2%	4.9%	3.6%	4.0%	3.0%	1.4%	--	--	0.1%	0.2%	1.6%
Russian Poland	6.7%	71.8%	0.1%	0.1%	13.5%	13.5%	3.3%	--	--	---	--	0.2%
Finland	0.2%	--	--	86.7%	--	--	13.0%	--	--	--	--	0.1 %
Total	71.5%	7.5%	4.4%	5.4%	4.7%	2.9%	2.0%	--	--	--	0.2%	1.4%
Caucasus	34.%	0.3%	20.2%	0.1%	0.4%	0.1%	0.6%	14.5%	11.7%	12.%	0.2%	5.9%
Siberia	81.%	0.5%	8.3%	1.1%	0.5%	0.2%	0.1%	--	--	--	6.2%	2.1%
Central Asia	8.9%	0.1%	85.5%	0.2%	0.1%	--	0.1%	--	--	0.1%	0.2%	4.8%
Total	37.3%	0.3%	39.4%	0.4%	0.4%	0.1%	0.3%	5.9%	4.8%	4%	1.7%	4.5%
Grand Total	65.5%	6.2%	10.6%	4.5%	3.9%	2.4%	1.6%	1.1%	0.9%	0.9%	0.4%	2%

S.P.
T.R.
162 the region of the Caucasus, the guberniya of the Kuban numbers 90.6%, and that of Stavropal 92% Russians.

S.P.
T.R.
161 Density of the Population.--If we exclude Poland, where the density is the greatest (75 inhabitants per square kilometer), the Russian population is expecially concentrated in the Black Earth region (58 inhabitants) and in the Ukraine beyond the Dnepr. The center of the Empire numbers only 43; Byelorussia and the Baltic Provinces, from 26 to 25; New Russia, 24; the region of the Volga, 17; the Ural, 12; and the northern regions, 1 inhabitant per square kilometer.

In the Middle Ages, the center of Russia, otherwise referred to as the Muscovite region, exceeded all of the others in density of population; but this region experienced very little growth before the year 1861. At that time, the emancipation of the serfs created completely new conditions. In the north, the density of population has remained static during the last two centuries. On the contrary, the regions of the south underwent very rapid changes.

/32/ Until the period of Peter the Great, these regions were hardly populated at all because of the perpetual warfare. The guberniya of Smolensk suffered for a very long time from the wars between Russians and Poles. It was from the time of Peter the Great, and especially from that of Catherine, that the population increased rapidly. Thus it increased tenfold in the guberniyas of Kazan and of Azov, while in the region of the Arctic Ocean or of the lakes, it only doubled or trebled. All of this is connected with the historical development and with the progress of colonization.

In accordance with the estimates of 1905, there were (1), 7.7 inhabitants per square verst in the entire Empire, in European Russia, 24.9; in Poland, 95.1; in Siberia, 0.6. The most densely inhabited section is the guberniya of Piotrków in Poland (153 inhabitants), and the least thickly settled, the government of Yakutsk (0.11 per verst).

S.P.
T.R.
162 Among the Russian-speaking inhabitants, Russia numbers 1.37% nobles and officials, 0.62% ecclesiastics, 0.39% bourgeois, 0.20% merchants; there are 7.38% city dwellers, 86.22% peasants, and 3.35% Cossacks. Among the Great Russians it is estimated that there are 70.35% who are farmers; among the Ukrainians 86.46%, and among

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1. The verst equals 1.067 meters.

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162

the Belorussians 89.93%.

Among the Russians of Austria, it is figured that there are /sic/ 93.3% /33/ farmers, 25% factory-workers, 1.7% tradesmen, (1)

1. In eastern Galicia trade is for the most part in the hands of the Israelites. Translator.

and 2.5% officials.

The greater part of the Russian people live in the country, in villages which on the average number 200 souls. In the areas of the Volga and the Ural, the figure is less than 150 souls; in the Ukraine, the New Russia, and the central Black Earth district, from 400 to 300 souls. In the forest regions, for example in that of Moscow or in the northern part of the Ural, the figure does not exceed 160 souls; in Belorussia and in Lithuania, they are estimated to number from 50 to 100 souls, and in the Baltic Provinces, and 20 souls. In the fertile areas there are large and wealthy villages; in the forest regions, the people prefer the tiny hamlets, the oases of cultivation in the midst of deserts. There, where the villages are the smallest, one finds the largest number of inhabitants per dwelling, for example from 11 to 13 in the Baltic regions, compared with 6.6 in Russia as a whole.

From the standpoint of the sexes, the census of 1907 gives among the Russians 100 men for every 103.4 women. But this proportion varies greatly according to the regions. In general the figures for the country districts are very different from those for the towns: for instance the ratio of women to men in the country is 106.1, while that in the cities is only 85.9; this is /34/ a result of the migration of the men who go to the cities to find work. The differences between reions are very pronounced; of the 50 guberniyas in European Russia, there are 13, mostly, in the south which count a majority of men, 3 where there is a balance of the sexes, and 34 where women are predominant. This pertains especially to central Russia. The guberniya of Yaroslavl'--whose men migrate most frequently, especially to become peddlers--numbers as many as 132 women for every 100 men. In Moscow, there are only 75.5; in Petersburg, 82.6; in Odessa, 86.3.

In Galicia, 99.2 women are found for every 100 men; in Hungary, in the county of Marmaros, 101.1 women. In Russia, 55.9% of the men were unmarried, compared with 52.1% of the women; 40.28% of the men were married, compared with 39.42% of the women; 3.68% widowers, against 8.38% widows; 0.03% divorced men, compared with

S.P. T.R. 162 0.04% divorced women.

S.P. T.R 162 795 In the matter of religion, here are the principal figures for the Russian Empire:

Orthodox	95.48%
Old Believers	2.59%
Catholics and Armenians.	1.78%
Protestants	0.5 %
Jews	0.8 %
Mohammedans	0.01%

In Russia, the concepts of Russia and of Orthodoxy are practically identical (except for the area of Kholm /35/ and for Byelorussia). In Austria and in Hungary, the Russians are for the greater part uniates (that is to say, united to the Church of Rome while preserving their own liturgical language and the custom of the marriage of their priests); only about 8% belong to the Eastern Church.

In the Kingdom of Poland, there were enumerated in 1897 78.8% Catholics, 4.4% Protestants, 14% Jews, and only 6.57% Orthodox (4.2% according to the census of 1906).

In the western guberniyas of the Empire, Chubinskii numbered even in 1870, 290,000 Ukrainian Catholics (in the guberniyas of Lublin and Siedliszcze) and he declared that, although they belonged to the Roman Church, they called themselves Russians.

Recently, in the Russian district of Kholm, a certain number of individuals considered to be Orthodox, following the edict concerning religious liberty (17 April 1905), declared themselves to be Caltholics. Frantsev estimates at 300,000 the number of conversions during the last three years. Thus the number of Ukrainian Catholics has considerably increased. On the other hand, there are some Catholic Byelorussians in Kurland, in the guberniyas of Vitebsk, Pskov, Suwalki, and Grodno, and in western Galicia there are many localities where a portion of the population is Catholic though claiming Russian as their mother tongue. Professor Floriinsky /36/ recently estimated the number of Russian Catholics at a million and a half.

S.P. T.R. 161 Movement of the Population. --The annual marriage rate, which especially permits an appreciation of the vitality of the nation, is higher in Russia than anywhere else. It is 9 per 1,000; the number of births is about 48 per 1,000 (3.4% of which are

1: Niederle--28 E-5 1911 E/6 Slavic Peoples E/6
Tsarist Russia R2

S.P. T.R 161 (illegitimate children). The death rate is 34 per 1,000. This is indeed a large number, but the number of births greatly surpasses it. The annual population increase is 1.5%, being about 2 million souls. The proportion is not the same in all the regions. Those in which the increase is the most considerable are New Russia, Belorussia, and the Ukraine. Those in which it is the least are the Baltic region and the earea about Moscow. In European Russia--excluding Finland, Poland, and the Caucasus--the annual increase has been figured at 1.41%. In 1900, it rose as high as 1.83%.

S.P. T.R. 166 Emigration and immigration are for Russia phenomena of no importance. What is much more important is the movement of the population within the Empire. In the last quarter of the nineteenth century a strong centrifugal movement towards the south and east was to be observed. Very large masses, especially from southern Russia, /37/ were moving constantly towards New Russia, the regions beyond the Volga, the southern Ural, Siberia, Turkestan, etc. The emigration of Great Russians towards the south is of special interest from the viewpoint of the Ukrainian problem.

S.P. T.R. 167 Emigration to overseas countries has been carried on mainly through German ports. It is particularly directed towards America. To the present it has been of very slight importance, if one considers the immense size of the nation. However, it has been increasing constantly. From 1893 to 1902, it was at the rate of 30,000 persons per year during the first five year period, and of 45,000 per year during the last five years; in 1903, it exceeded 72,000 persons. The greatest number of them migrated to North America (94.3% in 1903). The others went to Argentina (the Parana), to Africa (beginning in 1903) and to Canada.

S.P. T.R. 2/2 The education of the people is still only slightly developed. If one excludes Poland and Finland, there are to be found only about 22.9% literate (32.6% men and 13.7% women). In Poland, the proportion is 30.5% (34.2% for men, 26.8% for women). More than 30% are found in the Finnish guberniyas, and especially in those which have large cities, Esthonia (79%), Livonia (77.5%), Kurland (70.9%), St. Petersburg (55.1%), Moscow (40.2%), Kovno (41.9%), Warsaw (39.1%), Suwalki (37.4%), Yaroslavl' (36.2%), /38/ Plock (33.5%), the Black Sea guberniya (31.2%), Siedlec (30%), Piotrków (30.9%). In 24 guberniyas the figure is less than 20% and even less than 15% in several others (those of Penza and of Pskov).

S.P. T.R. 212 If one eliminates from the population the children below the age of nine, the number of literates rises to 41% for Poland and 30% for Russia. In 1897, in the area where Russian is spoken, 29.6% literate men and 9.34% women were estimated, which gives an average of 19.78%. In Austria, the Russians are also very poorly educated. The Austrian statistics of six years ago figured that there were only 21.8% literate persons among the Russians and Ruthenians. They, therefore, occupy the lowest rank among the Austrian Slavs, just as the Russians do among the civilized peoples of their Empire.

S.P. T.R. 619

S. 6. Differentiaton Within the Nation.--

The Russians, like the other great nations, have never formed a completely homogeneous people. From the first centuries of their history, a series of distinct and more or less divergent units appear, and, even after their grouping into a single political nation under the name of Russia, the former shadings of difference did not disappear. In part they cancelled each other out, they assumed new forms, a new development, /39/ and in some instances they became even more pronounced. This sharpening of differences became so pronounced during the last century that many people were unwilling to recognize a single Russian nation, but insisted that there were two nations: the Great Russians and the Ukrainians, and alongside them, a third national unit, less distinct it is true and less developed, the Belorussians.

000 I have explained above (S. 3 4) how this tri-partition of the Russian realm took place. Putting aside for the moment the question of linguistics, I shall content myself with pointing out only what are today the internal and external affinities of these groups, wherein today lie the tendencies which, for political or scientific reasons, claim to make of them, instead of a single Russian nation, two peoples, the Great Russian and the Little Russian, otherwise called Ukrainian.

S.P. T.R. 197 The relationships of the three Russian groups have been studied particularly from a linguistic viewpoint. But it would be an error to believe that it is only a question of shades of dialect. There are verified differences in the domestic life of the people, in character and physical appearance, in historic traditions. However, language affords us with the element most susceptible of analysis, and it is from a linguistic point of view that the three groups may thus be distinguished:

1 According to Sobolevskii and Karskii, the territory of Great

[1] [Cf. Cit. 116, pp. 11-17 -- Analyst]

S.P.
T.R.
177

Russia is separated from the Byelorussian area by a belt of intermediate dialects which /40/ runs across Opotchka and Velikye Luki in the guberniya of Pskov, passes through the guberniyas of Tver, Smolensk, and Chernigov; the southern portion of the guberniya of Tver, practically all of the guberniya of Smolensk, and the northern portion of the guberniya of Chernigov, bounded by the line of Rzhev, Briansk, Novgorod Seversk, and Chernigov, are purely or primarily Belorussian.

At Novgorod Seversk is located the junction, the point of contact where the Great Russian and Belorussian dialects meet the Ukrainian.

The Ukrainians and the Belorussians are separated by a line which runs from the Narev through Proujany, Luninets, to the Pripet River, and then follows this stream, except in the Mozyr area inhabited by the Belorussians, to the junction point which we just mentioned.

It is rather difficult to determine with precision the boundary between the Ukraine and Great Russia. It runs, roughly speaking, from Krolovets, crossing the southwestern portions of the guberniyas of Chernigov and Kursk in the direction of the city of Soudja; passing through Oboian and Stary-Oskol, it goes towards Korotoyak on the Don, runs along the Don, and then turns towards the Donets. The northern portion of the territory of the Don is inhabited by Great Russians, the southern portion is mixed. In the eastern part of the guberniya of Khar'kov there is a Great Russian island.

The Caucasus region is extremely variegated; the /41/ Great Russians occupy the territory of the Cossacks of the Terek and the basin of the Volga; they also colonized the greater part of Siberia where other nationalities may also be found. Besides, Great Russian colonies are scattered throughout the Ukraine; in turn, colonies of Ukrainians are to be found in the guberniyas of Saratov, Samara, Astrakhan, Vologda and beyond the Ural.

The Great Russians are advancing particularly in the direction of Khar'kov. This city belonged to the Ukrainians at the beginning of the nineteenth century; today it numbers 58% Great Russians and 25% Ukrainians.

S.P.
T.R.
161
177

S 7.--It is extremely difficult to estimate the strength of the three groups, considering the manner in which the censuses have previously been made in the Russian Empire. According to the census of 1897, 55,667,469 inhabitants stated that they spoke Great Russian (but in what geographic areas?), 5,885,547 Belorussian, and 22,380,551

S.P.
T.S.
161
197
Ukrainian. If we take into account the annual increase of 1.5% during the four following years, we will then obtain the following figures for the close of the year 1900:

Great Russians	(approx.)	59,000,000
Belorussians	(approx.)	6,200,000
Ukrainians	(approx.)	23,700,000

To the latter, one must add almost all the Russians /42/ of Austria-Hungary, that is 3,805,023 (leaving out the 40,000 Jews who state that they are Ukrainians), and 500,000 who live in foreign countries. We will then have for the close of the year 1900 a total of 28 million. But the Ukrainian statisticians declare that this figure is too low and estimate that it should be much larger. Thus, very recently, for the year 1905, Mr. Nechuj-Levitskyj figures--for the entire world--37,206,000 Ukrainians, 31,174,000 of whom are in European Russia. We cannot accept these figures, but will admit of a total of 30 million.

Gnatiuk, at the end of the last century, estimated 30 million; Hrushevskyj, in 1906, 34 million; Karsky, for 1903, conceded about 8 and a half million Belorussians.

S 8.--The dialectal and ethnographic differentiation is not confined to these three principal groups. Within each of them there are to be found smaller groups which bear historic names or popular nicknames.

S.P.
T.R.
101
197
These differences appear especially among the Ukrainians, where not only do the philologists find new dialects, but where history and the people themselves mark out a whole series of names, where certain peoples (as for example the Gorals of the Carpathians) have so unusual a physiognomy that one asks oneself if they do not have a peculiar origin, perhaps non-Slavic.

Chubinskii, in his extremely valuable collection /43/ of ethnog ethnography, recognizes three types among the Ukrainians of southern Russia: the Polesian, the Ukrainian, the Podolo-Galician.

The first, that of the Poliechouks (Polexiani of the ancient chronicles), inhabitants of the Polesie (1), in the southern portion of the districts of Kiyev, of Radomysl, in the Volhynia from the northeast to the river Goryn', in a portion of the gubemiyas of Siedlec and of Grodno which make up the Podlasie.

1. Polesie, the region which skirts the forest. Tr:

1: Niederle--32 E-5 1911 E/6 Slavic Peoples E/6
Tsarist Russia R2
Cossacks RD2

S.P. T.R. 101 197 The inhabitants of the district of Pinsk call themselves the Pintchouks. They live to the north of the Goryn' River, on both banks of the Styr', beyond the Turya and the Pripet, and to the north of the Pina connect up with the Podliachiens of the gubemiya of Grodno.

S.P. T.R. C. 101 We find another Ukrainian type west of the Dnepr, in the guberniya of Kiyev, the central region of the Volhynia and the southwest of the Podolia. It is that of the Cossacks or Zaporozhians.

SP TR 197 They have presented and still present today an ethnographic oddity. There has been much discussion as to the origin of those fighting and trading associations which in the constant warfare against the Tatars and the Turks developed an ethnic individuality, especially from the point of view of their domestic life and social organization.

/44/ The ancient theories which represent them as being of foreign origin are certainly incorrect; it is certain that the Cossacks are of Russian origin. In accordance with the region in which their associations were founded and set up, they are distinguished today as Cossacks of the Kuban, of the Don, of the Terek, of the Ural, etc. Their types are different. Thus the Cossacks of the upper Don who speak Great Russian are blond, the Cossacks of the lower Don who speak Ukrainian C /161/ are, in great majority, very dark. The census of 1905 reported, for European and Asiatic Russia, 3,700,000 Cossacks who live in the Cossack provinces of the Don, of Orenburg (Chkalov), of the Kuban, of the Terek, of Astrakhan, of the Amur, of Transbaikalia, of the Seacoast, of Akmolinsk, of Semipalatinsk, of the Ural. Aside from the Russian Cossacks, there are also allogenic Cossacks, for example the Buriat Cossacks of Transbaikalia, the Kalmuk Cossacks of the Don, the Turkish Cossacks of the territories of Orenburg (Chkalov and of the Ural, the Mordvinian Cossacks of the territories of Akmolinsk and of Orenburg (Chkalov).

SP TR 101 197 In addition to the names of Cossacks and of Zaporozhians, one could come across not so long age the names of Stepoviks for the inhabitants of the southern steppes, of Poberezhtsi (river-dwellers) for the inhabitants of the southern part of the present Podolia, and of Volyntsi for those of the western portion of the district of Berdichev (guberniya of Kiyev) and of certain sections of Podolia.

/45/ To a third type belong the inhabitants of western Volhynia and of Galicia: on the frontiers of Galicia and of Poland they are called Rusini or Rusniaks. In the region of the Carpathians they also have a multitude of local names: Bukovinians, Krainians, Hrivniaks, Opolanes,

Tsarist Russia R2
Ruthenians RB3

S.P. T.R. 101 197 Galicians, L'vovians and others, derived from the name of the locality which they inhabit. The principal element are the Gorals (mountaineers, from the word gora, mountain) of the Carpathians, who are also called Verkhovintsi (from verkh, summit). Four principal tribes are distinguished among these Russians: in the west, the Lemki, on the two slopes of the Beskid mountains, especially in the districts of Sandets, Jaslo and Sanok; the Boiki, neighbors of the former, to the west of the San; the Tukholtsi, farther to the south, from the district of Sambor to the district of Stanislavov; and still further in the mountains, in the district of Kolomyja, of Stanislavov, in Bukovina, and in the Hungarian county of Marmaros, the Hutsuli (Huculi) are met with, who call themselves Christians, Rusniaks, or Russian people.

S.P. T.R. R. 101 197 Among the Russian population of the Bukovina, three types may be distinguished: the Podolians or Polianes, the Hutsuli and the Lipovani. The latter are religious heretics who left Russia in the eighteenth century.

S.P. T.R. R. [144] The Hutsuli are a very peculiar and interesting tribe, an enigma of Slavic ethnology. /46/ They have given rise to all sorts of hypotheses. Ivan Vagilevitch links them with the Turkish Ouzes, Koshkov to the Thracians or to the Scythians; more recently Volkov looked for their origins in the Caucasus. Some accept a strong intrusion of foreign elements into the primitive Slavic element, while others consider them to be Slavs of pure blood. They are remarkable for their fine stature, for the antiquity and the richness of their customs, for S.P. T.R. R. [212] their artistic sense, for their picturesque costume, but also for their lack of intellectual culture which places them in the lowest rank among the Slavs. It is estimated that 93% of them are still illiterate. The name Hutsuli is probably of Rumanian origin (goc, plus the Rumanian article ul). The names Boiki and Lemki are surnames given by their neighbors because of their use of the words lem and boi. Vagilevitch S.P. T.R. R. [14] has seen in the Lemki--without good reason, however,--the remains of vanished Celts. In 1890 Shukhevych estimated their number at 60,000. (1)

1. A. Sobolevsky found the names Hutsuli and Boiki again in the Gulatsi and the Butsi of the guberniya of Kiyev (district of Tcherkassk). And he used this connection to support his theory on the arrival of Carpathian Russians at Kiyev after the Tatar invasion.

1: Niederle--34 E-5 1911 E16 Slavic Peoples E16
Tsarist Russia R 2

S.P. T.R. 101 177 Among the Belorussians dialectical shadings and local names of tribes can also be found; for example, the Polianes in the district of Slonim, the Siekals or Sakals in that of /47/ Wolkowysk. Among the Great Russians, despite the immense size of the space occupied by them, intercourse has always remained easy because of the evenness of the ground; no considerable differences in speech nor types, as pronounced as among the Ukrainians, have established themselves. However, there are to be found among them also local names due most frequently to differences in dialect. Thus, in the guberniya of Voronezh one finds the Iaguny, the Kaguny*, the Tsukany*, the Shchekuni*, the Talagai*; in the government of Kursk, the Saiany. In the government of Kaluga, the inhabitants of the western section of the district of Mosal'sk and of the districts of Bryansk and of Trubchevsk (guberniya of Orel) call themselves Polieshi*, and the inhabitants of the eastern section of the district of Mosal'sk, the Polianes. The inhabitants of the north bank of the Desna are called the Zadesentsy (Transdesniens) by the Ukrainians. Likewise, many names are used which are derived from those of cities, Muscovites, Novgorodians, etc.).

S.P. T.R. 141 S 9.--This differentiation of types is partly confirmed by the anthropological method. The Ukrainians of the south, indeed, set themselves off from the Belorussians and the Great Russians, not only by their manner of wearing their hair and their beard, but even by their bodily structure. Thus, we find in the south more brachycephalics, with darker coloring and taller stature than among /48/ the Great Russians and the Belorussians. But, on the other hand, these groups themselves are of far from perfect uniformity. Quite the contrary. What is known up to the present in the matter of the physical study of the Russian types shows rather outstanding variations among local groups, variations which are greater than, for example, the average difference between the Great Russian, the Ukrainian, and the Belorussian groups.

In general, if we refer to the anthropological signs gathered by A. Ivanovsky, here is what we can ascertain:

Among the Russians, the average height is about 1.65 meters. Among the Great Russians, 51% are found to be shorter, and 49% taller than this; among the Belorussians, 36% shorter, 64% taller; among the Ukrainians, 47% shorter, 53% taller.

S.P. T.R. 142 In the matter of the color of the eyes and the hair, the Slavs of Russia belong for the most part to a mixed type. It is only among the Belorussians that the pure blond type dominates (48%, against 31%

S.P. T.R. 192 chestnut, and 2% dark). Among the Great Russians, the following proportions are found: 37%, 41%, 22%; among the Ukrainians, 30%, 42%, 28%. Thus the Ukrainians have a greater leaning towards the darker type; but there are considerable differences within the group; for example, the proportions in Volhynia, according to Kozhukov are, 42%, 29%, 29%.

/49/ Among the Great Russians, the lightest in coloring are those of Tver and of Yaroslavl', the darkest, those of the eastern guberniyas. S.P. T.R. 141 From the point of view of the cephalic index, there are found among the Great Russians 9% dolichocephalic, 19% mesocephalic, and 72% brachycephalic. The corresponding percentages found among the Ukrainians are: 12%, 16%, 72%. Among the Belorussians there percentages are: 13%, 23%, 64%. There are further important variations. Thus the Ukrainians of the north are mainly brachycephalic; but a very considerable portion of dolichocephalics is to be found at Voronezh, at Poltava, in Volhynia.

No section of Russia furnishes so many dolichocephalics and mesocephalics as the Volhynia, peopled by Ukrainians (31% and 34%).

S.P. T.R. 144 In the same way the Gorals of the Carpathians present a type very distinct from that of the inhabitants of the plain. But here are the same phenomena which we observe among their neighbors the Poles. A contributing factor to the confusion of types is, among the Great Russians, cross-breeding with the Finns of the Volga; and among the Ukrainians, cross-breeding with the Turko-Tatar peoples.

S.P. T.R. 181 S 10.--All of these groups, large and small, differ from one another. But no difference is more pronounced than that between the Great Russians and the Ukrainians. The distinctions between the diverse tribes in the large groups /50/ are really only secondary. They are variations in dialect, in costume, in their manner of living. The difference between the Great Russians and the Belorussians is not more considerable than this, or at least appears not to be; the philologists are in agreement in stating that the Belorussians are a division of the Great Russians, or at least a very closely related branch.

Between the Great Russians and the Ukrainians the difference is greater. It exists not only in their speech, but in their physical and moral constitution, their character, temperament, popular songs,

S.P.
T.R.
181

mores and customs. And this difference is further emphasized by their historical careers and in these latter years by their political divergences. These divergences go so far that they sometimes result in a rupture of all of the ties of kinship.

S.P.
T.R.
181
186

The representatives of the intellectual class among the Ukrainians are unwilling to consider themselves as Russians, as a nation of the same origin and of the same character as the Russians. They tear the unity of the Russian world into two segments, into two nations: the one located to the north is made upof the Great Russians, the Russians Kat'eksokhln, /among the foreigners/ otherwise called Rossiani, the Moskali or the Moskvichi. The others, the people of the south, are the Little Russians, the Yugorusi (1), or, /51/ according to a more recent appellation, the Ukrainians.

1. Russians of the south.

S.P.
T.R.
101

Up until now there is no agreement as to the names to be used. The Great Russians and the foreigners, conforming to tradition, most frequently use the expressions: Great Russians, Little Russians, bearing in mind the historic name of Little Russia (excepting Galicia and Vladimir). The appellation of Iugorusi is less frequently encountered (for example in Pypin and in Kostomarov). The Little Russians do not care for these two names and forsome time have preferred that of Ukrainians. The Galicians employ the term Rusin with the adjective 'ruski' opposed to Rossianin, 'rossisky' for the Great Russians. This name has been adopted beyond the Russian borders, but it has not been accepted within them. The Gorals of Galicia willingly call themselves Rusniaks. The Germans, following the Latin, use the form 'Ruthenian' which also has been admitted into French.

S.P.
T.R.
578
186

The conflicts between the two nationalities have engendered ironic and insulting appellations. Thus the Ukrainians call the Great Russians "Katsapy" (Goat-head, because of their beard) or Khazars, and the latter call the Ukrainians "Khokli" (from Khokhol, "top[illegible]not," because of the manner in which the Cossacks formerly dressed their hair).

Thus there is conflict between the Great Russians and the Ukrainians. This interesting conflict has very old and quite /52/natural causes. The differentiation between the Russians of the north and of the south occurred a long time ago; it has developed little by little, but without pause. Furthermore, there have been grievances and misunderstandings for a very long time between Great Russia and the [illegible] Ukraine, and their entire life has been completely distinct throughout

1: Niederle--37 E-5 1911 E/C Slavic Peoples
Tsarist Russia R2

S.P. T.R. 578 186 centuries. However, formerly the conflict between the Great Russians and the Ukrainians, did not exist in its present day sense. On the contrary, the two parts had a sense of kinship, or even of unity, as may be seen in an examination of the motives for which Bohdan Khmelnitskyj gave himself to Moscow and to Tsar Alexis Mikhailovich (in 1653), after detaching the Ukraine from Poland.

S.P. T.R. 578 668 The conflict[1] between the two Russian nations did not in fact break out until the Nineteenth Century.

Its basic causes were:

1. The efforts of the Ukrainians to create or to revive a language and a literature of their own.

2. A whole series of scientific discussions upon the question as to what were the connections between the Great Russians and the Ukrainians, especially from a linguistic and an anthropological viewpoint.

Finally and above all:

3. The actual political and social status of the Ukrainians in the Empire and the general development in these latter years of social and democratic ideas.

/53/ Thus today the conflict is moving more and more from the literary and scientific field into the political field.

S.P. T.R. 578 668 538 The conflict began in 1798, when J.P. Kotljarevs'kji published in Ukrainian his Aeneid. From that date on there has been a great effort to create an indigenous literature. But these tendencies were quickly opposed by the government, which feared that this literary separatism might be prejudicial to national unity. And upon various occasions, especially in 1847, 1863, and 1876, it was forbidden to print or publish, save for a few rare exceptions, books in Ukrainian. But the result of these prohibitions was completely opposite from that which was intended. The tendencies toward literary emancipation asserted themselves so much the more strongly as they were more rigorously suppressed, and they found favorable soil in eastern Galicia, which belongs, as we know, to Austria.

S.P. T.R. 197 814 829 On the other hand, the conflict[1] strengthened by the scientific discussions concerning the ties between the two nations, became aggravated. There were arguments about the antiquity of the Ukrainian idiom, especially in the Kiyev region, about the question of

[1] [Between Great Russians and Ukrainians, cf. ed. 1165 pp.35-37.-Au -]

Tsarist Russia R2

S.P.
T.R.
197
814
829

determining who had produced the earliest Russian annals and the first Russian literature in the State of Kiyev. These polemics took place especially between 1850 and 1860; they were marked by the works of Sreznevskii, of Lavrovskii, and particularly of Pogodin, who pretended to demonstrate that up to the fourteenth century /54/ Kiyev had been occupied by the Great Russians, the initiators of the history and the literature of the region, and that the Ukrainians had not come from the Carpathians until after the Tatar conquest. This theory found opponents among the historians of the Ukraine; it was revived later with much greater energy (in 1883) from a linguistic point of view by Sobolevskii, and refuted with no less vigor by the historians Dashkevich, Antonovitch, Grouchevsky, A. Iablononskii, and the philologists V. Jagić, A. Shakhmatov, A. Krymskyj, A. Kolessa, A. Loboda, etc.

Naturally, no one limited himself to the question of discovering when the Ukrainians first settled in Kiyev. They also studied the degrees of kinship of the two idioms. Was there only a single Russian language with two dialects, or must two different languages be recognized? These debates, in which the principal Russian and Slavic philologists participated, oddly favored the theory which tended to separate the two groups and to widen the chasm which was being dug between them.

T.R.
S.P.
814
829

But these theoretical polemics were not confined to the linguistics with which they dealt more and more frequently, and with a constant recourse to scholarly apparatus. Maksimovich had already declared that not only two languages, but two national types must be recognized in Russia; but he did not clearly formulate his doctrine. It was Kostomarov who ventured to do this and /55/ who produced a veritable revolution. He was followed by an entire series of anthropologists.

Maksimovich had not succeeded in formulating a precise distinction: Kostomarov succeeded in this in the article entitled: "The two Russian nationalities" published by the review Osnova (the Basis) in 1861. In this he pointed out the differences of history, of language, of customs, of character, of physical appearance, and he laid down this theory: that there are not only two Russian languages, but also two nationalities which differ completely the one from the other, and which history alone has united into a single unit.

This theory of Kostomarov had great success; it was developed

E/C E/C Tsarist Russia R2

S.P. T.R. 814 829 and led to the following conclusion: Of the two nationalities only one, that of the Ukrainians, is purely Slav; the peoples who live to the north and to the east of the Dvina and the Dnepr are not Slavs, but Finns, Tatars, or Turani more or less affected by Slavic influences, whose entire organization, and whose absolutist government in particular, are Asiatic in origin and character.

This conclusion, which the inventors of the theory of the two nationalities had scarcely suspected, found favorable soil, in particular among the Polish victims of the ill-omened revolution of 1863. And it was through their emigration that the doctrine of the two Russias, the one Slavic, the other Turanian, was propagated. Among the propagators of this doctrine, let us mention only the /56/ names of Dushinskii and of his wife Severina Duchinska, of Buszczynski and of the French historian Henri Martin. (1)

1. Several times I have had the opportunity of expressing myself on these theories and on the misuse which Dushinskii and his disciples claim has been made of them. See especially La Revue des Cours letteraires (year 1868) and my Souvenirs d'um Slavophile (pp. 20-25, Paris, Hachette, 1905). Translator.

This theory did not find as favorable soil among the Ukrainians; S.P T.R. [186] but it has been accepted in various ways, and it explains to us the epithet, Khazars, (2) which is sometimes given to the Great Russians; this epithet apparently came from completely inaccurate ideas as to S.P T.R. 144 829 the origin of the Great Russians. The anthropologists have treated the question in a more scientific manner by indicating the considerable differences which exist between the Great Russians and the Ukrainians. The Ukrainians are for the most part brachycephalic and of dark complexion, while the Great Russians are generally of light complexion; at the same time it is demonstrated that dark brachycephalic type is the pure Slavic type (Volkov, Taylor). But this theory, although it has a certain amount of data in its favor, cannot be considered as proven. There is another one, which considers the Belorussian and Great Russian type as the true type of the Slavs; and this theory has in its favor at least as many arguments to /57/ make it worthy of belief. And the differences that arise within each of the two groups

2. The Khazars, formerly Kozares, a Scythian people according to the Russian Chronicle said to be by Nestor. See my translation of this chronicle (page 325). Translator.

1: Niederle--40 E-5 1911 E6 Slavic Peoples E16
Tsarist Russia R2

S.P. T.R. 144 829 are frequently greater than those which exist between them. (1)

1. Furthermore, I am quite willing to admit the existence of two pre-European types in various localities within primitive Slavia. In the period when these two types were pure, there were not yet any Slavs in Europe. When the Slavs appeared, the two types had already crossed with each other; one of them predominated in a certain region the other, in another region. But the original one remained predominant; new arguments are constantly supporting this theory. (Note of the author).

S.P. T.R. 668 These, then, are the conditions in, and the influences under which, the conflict burst forth, the result of which we see today. The intellectuals of the Ukraine flatly declare that they make up a distinct Slavic nation: and for this "Ukrainian" nation they demand all of the natural rights which may insure its preservation and development. For them the exercise of these rights should not be confined to securing schools in which the teaching is conducted in Ukrainian, or to the free expansion of their literature, but should extend to the recognition of their political autonomy. The moderate and practical patriots, bearing in mind the existing conditions, are content to demand autonomy within the Empire. The radicals are naturally more exigent. They think that the present organization of the Russian State will not last. They count upon a dismemberment, they dream of the creation of an independent Ukraine, organized upon democratic and socialistic principles.

000 /58/ Should I venture to express frankly my opinion upon this conflict and upon the probable outcome of these tendencies? I am among those who believe it natural and equitable that the Russian government should satisfy the legitimate demands of the Ukrainians. But I do not hesitate in declaring that, despite the differences which have been exaggerated, there are so many common features in the history, the tradition, the faith, the language, and the culture of the two peoples--not to mention their common origin--that, to a distant and impartial observer, they are only two segments of a single and unique Russian people.

From the Slavic point of view, and even from the Russian point of view, we hope that this unity may be preserved in relation to outsiders and as far as possible in the political, literary, and linguistic life, while at the same time the needs and political demands of the two parties may be respected. We wish this at least in the field of fine literature. Until the close of the eighteenth century the language was a common one and the greatest writers of the nineteenth century have brought honor to the two groups.

[Great Russian-Ukrainian Conflict, cf. cat. nb, pp. 35-39—Analyst]

000 Of course this unity must be the product of reciprocal agreement, of a mutual understanding, and not of constraint or of force. The form of this agreement will be discovered by the leaders of the two parties when the memory of oppressions and persecutions is erased. And then,--as we like to hope--a ground for agreement will be found for a union both internal and /59/ towards the foreigner, while the two individualities will be preserved, as Kostomarov already hoped for. Then perhaps the apt words of Gogol will be realized. He wrote in 1844 to Mrs. Smirnov: "May the different strengths of the two races develop in such a manner that, when unified, they may produce something exquisite for humanity." 2

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II
THE POLES

S.P. P. 101 S 11. Historical Introduction--The Poles constitute today the most important portion of the western group. They are the only people of whom it may be said that they have been established from time immemorial in the same region (between the Oder, the Carpathians, and the sea) and that they are the least remote from their cradle. They have always occupied a central position from a geographic point of view, among the other Slav peoples, and the philologists assert that their language holds an analogous place among the Slavic idioms. S.P. P. [197]

We know hardly anything about the ethnography of present-day Poland in antiquity. Even Ptolemy scarcely sheds any light upon the Poles. Many people would like to see the Poles in his Boulanes (Boulanes, but the preferable reading is Poulanes). Beginning with the ninth century of the Christian era, we have a little more light; but for want of documents we are unable to determine the boundaries of the Polish domain; on the other hand, we are not sufficiently informed /62/ of the character of certain tribes living upon the shores of the Baltic or to the southwest. At this period the Polish nation was probably not united; but it already stood out from the other Slavs and was designated by the name of Liakhs (or Lekhs). This is the name which they bear in the Kiyev Chronicle (1). Today,--if we lay aside the literary use of the word Lekh,--it is used in practice only for the people who are settled in the plain of western Galicia, between the Biala, Vistula, and San

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1. See my Chronique de Nestor, p. 328. Transtator.

S.P. P. 101 Rivers, and the Carpathians. The Gorals also use this word to designate the country and people of Poland.

Towards the close of the tenth century, as far as we know, the Lekh people consisted of the following tribes:

The Polianes primitively settled on the Warta, the Notec (today in German, Netze) near the lake of Goplo and as far as the Oder.

The Vislanes on the upper Visla (Vistula).

The Mazovi on the two banks of the middle Vistula.

The Kuiavi at the bend of the Vistula, near Thorn.

The Slezani (Silesians) on the upper Oder and to the east as far as the other side of the Bobra. They included the tribes of the Didoshi, the Bobrani, the Bezunchani, the Opolani and the Holasici.

S.P. P. 101 175 /63/ What were the ties of kinship between the Polish tribes and the Slavs of the seacoast, the Pomoriani (1) (between the lower Vistula, the Oder and the Notec) and the Lutitsi to the west on the Varnava and the Elbe? It would be difficult to determine them. The old writer of the Kiyev annals, in the indications which he gives us of the country inhabited by the Poles, relates these peoples to the Lekhs. Here is what he says: "For these Slavs coming to settle on the Vistula called themselves Lekhs and among these Lekhs certain of them called themselves Polianes, Lekhs, some Lutitsi, some Mazovi, others Pomoriani."

1. It is from this name (po, along the, more, sea) that Pommern is derived, the German name of Pomerania now Germanized.

All these tribes subjected themselves to the Polianes of the center under the princes of the Piast dynasty and accepted their name. It is not known when this unification took place. We only know that the principal authors of it were the princes Mesek I (960-992) and Boleslav the Brave (992-1025).

S.P. P. 175 648 Unity was not accomplished at the outset; it was achieved by the development of internal colonization.

At the beginning, the regions of Little Poland and of the Mazovia were sparsely inhabited. The foreign element which hastened this unification, was obviously the Germans against whom it was necessary to carry on warfare from the time when they subjugated and annihilated the Slavs of the Elbe (eleventh and twelfth centuries).

The struggle against the Germans exercised among the Poles, as among the Czechs, a considerable influence upon their internal and

1[Between the different Polish tribes, cf. Above and page 41, Category 116 — Analyst]

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175 648 external development. From their primitive homeland located in the basins of the Oder, of the Warta, and of the Vistula, they sought to spread out in all directions. But they encountered in the west the resistance of the Germans; they were unable to overcome it; they were even compelled to give way and they sought to assure their existence and expansion by constant fights and invasions against the Prussians, the Lithuanians, and the Russians. Obviously, the Poles clearly recognized that one of their first tasks was to maintain in the north a wide passageway to the sea and in the west, their frontier on the Oder, if not on the Elbe. Unfortunately all of the advantages, all of the conquests which they gained in this direction were of a purely ephemeral character. A terrible blow fell upon them through the Tatar invasion and through the battle of Legnica--/In German--Liegnitz/ (1241). It broke the bonds which united Silesia with Poland and threw this province into the arms of Germany, who began to Germanize it. Another check was the summons of the Teutonic Knights into the country of Chelm and of Loba (1226) which facilitated the Germanization of the seacoast. P SP [563] Finally, let us point out the German colonization which the ecclesiastical or lay princes invoked, beginning with the thirteenth century, in Silesia, into Little Poland, Great Poland and Mazovie; these colonies did not become assimilated and remained completely German in language and customs. Thus a grave peril for Polish nationality was created and developed. "Exterminare idioma Polonicum" /exterminate the Polish language/ became the order of the day for the Germans on the western froniter. Beginning with the thirteenth century, the Polish nationality appeared to be gravely compromised.

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175 668 However, it succeeded in escaping from this peril.[1] The clergy showed themselves to be highly patriotic; literature was born and exercised a happy influence upon all classes of society. The Hussite movement also exercised its influence in Poland against the Germans. The dynasty followed a national political line. It accomplished noteworthy successes, P SP 175 648 668 especially over the Teutonic Knights, who were defeated at Grunwald in 1410. In truth, the provinces beyond the Oder and to the north could not be saved. The Poles lost three-quarters of their primitive domain; but what they lost in the west, they attempted to regain in the east, that is toward the northeast, and toward the southeast. This double direction was imposed upon them by the very nature of the terrain; in the center, the basin of the Pripet presented an inhospitable and insurmountable area; to the south rose the barrier of the Carpathians. The Polish flood had to direct itself on the one hand towards Lithuania,

[1] [Germanization of the Polish nationality beginning with the 13th Century--Analyst]

S.P.
P.
175
648
668

on the other, towards the Ukraine, and this double march characterized a new phase of Polish history.

The offensive movement was begun at an early date, /66/ but it achieved no serious result until the Union of Lublin (1569) when Lithuania was rejoined to Poland together with a large section of southern Russia (see above in S. 3).[1]

Kazimir had already occupied Red Russia in 1340, and in 1370 the Galician area was detached from the political control of Kiyev.

In Lithuania Polish institutions and language gained the upper hand over the native institutions and language; the upper classes of society took on Polish ways, and Polish colonization penetrated into the country, especially in Polesia. The same occurred in Galician Russia, the Volhynia and Podolia. The Poles were unable to hold Russian Galicia except by making it a base of operations for invading the basins of the Dnestr and the Bug. In the fifteenth century they colonized Podolia and Volhynia, and carried on this enterprise through the sixteenth century. Bobrinskii (1) claims that at this period this province was half Polish! To these attempts at colonization was joined a religious action, the "union" of Polish-Lithuanian Russia with Rome.

During that time the Russian princes, emancipated from the Tatar yoke, had formed at Moscow a new and formidable political center. They /67/ had undertaken to group about them all of the Russian countries. We do not need to explain here how this plan was carried out. Moscow naturally entered upon a struggle with Poland: the war at first had as its object the Lithuanian provinces, then the Ukraine and finally Poland proper. It went steadily against Poland and finally resulted in the three partitions of 1772, 1793, and 1795.

These events naturally had an ominous influence upon the development of the Polish national group; the conquests of the Poles were annulled and with them all of the Polish colonization of Russian territory. The states which divided up the Polish domain among themselves had for some time the idea of annihilating the Polish nation. But the vital force of this nation, its great traditions and its high hopes for the

1. A contemporary Polish historian. See my Coup d'oeil sur l'histoire de Pologne in the 3d series of the Monde Slave (Paris, Hachette, 1902). Translator.

[1] [cf. E16 Slavic Peoples, 1: Niederle, P. 16, category 116-Analyse]

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future, preserved it and even strengthened it so that its adversaries themselves had partially to renounce their intentions.

The struggle which the Polish national group has undergone for its existence since the fall of the Republic has been extremely painful and still is so today, especially the struggle against the Germans.

S.P.
P.
175
648

When the Congress of Vienna in 1815 perpetuated and revised the partition, it annexed to Russia the Duchy of Warsaw and set up the realm which the Poles call "Kongressowka." It guaranteed to the Poles their nationality and their autonomy. /68/ At first they enjoyed these benefits; but beginning in 1830 the situation changed. The revolution of Warsaw was smothered in blood. An the anti-Polish reaction which already existed in Russia became only more pronounced. The unhappy revolution of 1863 brought about the enslavement and the misery of Poland. Russianization was carried out with eagerness, and it required a terrible blow struck at the governmental system--the unfortunate war with Japan--to permit Poland to breathe a little more freely. The advent of the constitutional regime and the institution of the Parliament provided her with the possibility of making known her miseries, and we can hope that at the present moment, they will, at least in the Russian Empire, receive satisfaction.

The situation in Prussia is more serious. There arose, before 1775, a new and intensive movement of German colonization, especially in the basin of the Netze, and, after the insurrection of 1830, a political evolution which tended very simply to Germanize the Polish element. The attempted insurrection of 1845 and the events of 1848 gave this policy an opportunity to assert itself. At the beginning neither force nor violence was used. The Prussian government was convinced that the Polish element would eliminate itself little by little. The census of 1870 proved the contrary. Bismark then had recourse to new methods. He strove to uproot the Polish nation and had /69/ recourse to the most violent means. Certainly, in Russia the Poles were not comfortable; but in the Empire such violent measures, such refined ones as the Prussians thought up had not been employed. What no nation had ever before attempted to do against another nation, the Germans now undertook against Poland. They sought to dispossess an entire people by the law of colonization (Ansiedelunggesetz), which placed at the disposal of the government one hundred million marks to purchase ground from the Poles and to establish German colonies there. Thanks be to God

S.P. P. 175 648 that up to the present all of these efforts have failed. At least, the results obtained are not in any manner in proportion to the pecuniary sacrifices. The law of expropriation voted in 1908 succeeded no better, and there is room to believe that all the efforts of the German "hakatists" (1) will break against the energetic resistance of the Polish people.

> 1. This name of Hakatists is given to a Prussian association founded in 1891 to colonize the routes to the east. This association was founded by Hansemann, Kennemann, and Tiedeman. It is from the initials of these three persons, H, K, T, that the word "hakatists" has been formed. (Translator).

Nevertheless, the situation of the Poles of Poznan and of Silesia remains a difficult one and there is no reason to hope that it will improve. The Prussian minister Von Arnim clearly stated in 1907 that they cannot be Germanized and that this is not being thought of. However, it is the goal towards which Prussia is steadily striving. And naturally the struggle /70/ of three and a half million souls against sixty million Germans can only be looked upon with anxiety.

And in fact Germanization is making serious progress among the Mazuri, in Silesia and Poznan, even though in certain places the Poles succeed in gaining the upper hand.

It is in Austria that the condition of the Poles is the most bearable. For the past forty years the former system of Germanization has been abandoned and the Polish nationality has developed in complete liberty; it even exercises a certain influence upon the destinies of the Empire and of the other nationalities.

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S 12. The Domain of the Polish National Group.

We do not encounter as many difficulties in outlining this domain as we did in the case of the Russian domain. However, we do run into certain difficulties.

S.P. P. 197 Here again our principal criterion is the language.[1] It is upon the basis of the language that certain ethnographic maps have been drawn up in Prussia and in Austria. But the work has not always been done correctly. The latest census carried out in Prussia, has been based upon the mother tongue; but it is known that a great number of persons on the side of both the Poles and Germans have declared that they spoke

[1] [i.e. to determine the domain of the Polish national group -- Analyst]

S.P. P. 197 the two languages. In such a case how can the majority be determined? And how can the nationality be determined in /71/ the localities in which these belinguals must decide which group is in the majority? In Austria, in place of the mother-tongue, the habitual language (Umgangsprache) has been taken as the criterion. I do not believe, however, that this process has caused any serious injustice to the Poles.

In Russia the results of the linguistic census have not been used to draw up the ethnographic map, and we are reduced to individual guesses. The first ethnographic map of Poland was drawn up by Safarik for his general map published in 1842. Since that time a certain number of attempts have been made; but the Poles do not yet have a good, complete ethnographic map. Only a few frontier areas which have been the object of a detailed investigation are known in detail.

SP. P. 101 The Polish domain constitutes in its entirety an irregular square included between Jablunkov, (1) in the Carpathians, Ujscie on the Notec, Suwalki and Sanok. In the north it is penetrated by a Kashub enclave along the left bank of the Vistula, between Danzig and the lake of Leba.

The frontier line begins in the southeast at the sources of the Moravka, a tributary which flows into the Ostravica at its right bank, and reaches the Oder near Bohumin. This line is disputed by the Poles and the Czechs in the area of Teschen, which the Czechs call /72/ Tiesin and the Poles Cieszyn. The localities of this region are in dispute between the two nationalities (1) and the question of the schools gives rise particularly to conflicts of a purely local character. According to the latest statistics, the Czechs are diminishing in this region, while the Germans and the Poles are increasing. The mingling of Czech and of Polish produces a sort of mixed dialect; it is only to the west of Ostravica that pure Czech is spoken.

In the German Empire the Poles are settled partly in Silesia, but especially in Poznan (in the districts of Poznan-Posen, and of Bydgoszcz, in German Bromberg), in East Prussia (in the districts of Danzig-Gdansk and of Kwidzyn-Marienwerder) and in Prussian

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1. In Silesia.

1. We here suppress the names of localities which have no interest at all for the French reader. (Translator).

1: Niederle--48 E-5 1911 E/6 Slavic Peoples E/6
Poland EA1

S.P.
P.
101

Mazovia. In the province of Poznan and in East Prussia this frontier is in fact not well known, it is strewed with German enclaves, and it is difficult to figure out. We have only German maps. If one figures on the basis of the percentage of Poles, according to the estimates of Parczewski one may consider as Polish (more than 80%) the districts of Odolanow, of Koscian, of Ostrzeszow, of Poznan in the western section of Pszczynsk, of Olesia*, of Skwierzyna. (1)

1. As late as 1790, the Poles were touching the outskirts of Breslau. At the beginning of the sixteenth century, the Oder was the frontier commencing at the mouth of the Nissa.

/73/ We are well acquainted with the Kashub country through the work of Ramult (see below). From the sea, the frontier describing the arc of a circle, runs from Oliwa and from Danzig (Gdansk) to Tczew (Dirschau), crosses the Vistula at Malbork (Marienburg) and goes towards Kwidzyn (Marienwerder). Here it follows the left bank of the Vistula as far as Chelmno (Kulm) where it crosses the river. Then it runs to Grudziadz (Graudenz), Goryn, Bagrationovsk (Eylau), Ostroda, Knys* and crosses the Prussian frontier in the direction of Suwalki. In this region the Germanization of the Mazovi and of the Lithuanians has made great progress. Formerly the Mazovian frontier on the north ran as far as Goldap where the Mazovi adjoin the Lithuanians; today a German wedge has penetrated between the two peoples and the Poles no longer border upon the Lithuanians except in the government of Suwalki.

Beyond the German frontier the Polish boundary skirts around Suwalki--according to Karsky's map--and goes toward Augustow (Stanislas Dobrzycki extends the Polish domain as far as Grodno), then it crosses the districts of Sokol and of Bialystok and runs toward Suraz on the Narew River. Then, according to Gloger, Zakrzewski and Frantsev, it runs towards Bielsk, Samaky*, Krasnystaw, Tomaszow, and then goes up to the north towards Tarnograd. It enters Galicia and goes toward the San near Radowa*, Tuchla*, and Radymno, then it follows the San as far as Sanok, and, across Rymanow, Dukla, /74/ Zmigrod, Gorlice, Gribow, it reaches Pivniczna at the Hungarian frontier. From there as far as the pass of Jablunkow it is officially the same as the Hungarian frontier. The Poles who live in the region of Spis, declared themselves at the last census, to be Slovaks (1).

1. In the region of Spis, the Poles are settled between Stara Lubovna Kezmarok and Smokovce, in that of Orava, to the north of

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S.P. p. 101 Zubrohlav* and of Bobrova*, in that of Trencin at Cerna and at Skalita*. There also are Polish colonies in the region of Liptov and in the Slovak region of Zemplin*. In the Spis area, the Slovak Czambel has counted 51 Polish communes with 30,000 persons. Kazimir Krotoski raises this number to 50,000.

S.P. p. 162 Such is the compact whole of the Polish nation.

In the Kingdom of Poland the Poles form 71.85% of the total population. They are most numerous on the left bank of the Vistula: 73.5% in the guberniya of Warsaw, 84% in that of Kalisz, 87% in that of Kielce, 77% in that of Lomza, 72% in that of Piotrkow, 83% in that of Radom, and 81% in that of Plock, 66% in that of Siedlce, 63% in that of Lublin and 23% in that of Suwalki.

Besides this we find Poles in small groups in almost all of European Russia: 10% in the guberniya of Grodno, 8.2% in that of Vilna, 6.2% in the Volhynia, 9% in that of Kowno. There are sizeable colonies in the large cities, /75/ in Moscow, Petersburg, Kiyev. On the island of Sakhalin, a place of deportation, there are 5% of them.

They are numerous in eastern Galicia. There is in this entire province only one purely Russian district (that of Kossow) where there are less that 5% Poles, while there are 23 purely Polish districts. It is especially in the large Russian cities that the Poles are distributed. The cities which have the largest Polish population are in the Russian section of Galicia: L'vov (Lemberg) with 120,000 Poles, or 76% of the total, against 15,000 Russians, Bobrka, Ukrainian, Bubrka), Muszyna, Sanok, Lesko, Sambor, Przemysl, Rava Russkaya, Belz, Zholkva, Gorodok, Cieszanov, Stry, Kalush, Stanislav, Kolomyya, Temopol, Gusyatin, Buchach, Sokal, Terebovlya, etc., etc. On the other hand, certain cities have a German majority, composed in fact of Israelites (Biala, Szczerzec, Dolina, Bolekhuv, Nadvornaya, Kossow*, Kuty, Zablotow, Brody).

Outside of Poland and of Russia there are important Polish colonies in Vienna (4,364), Berlin (26,000), Dresden, Bucharest, Paris. In Germany new Polish colonies are at present in the process of formation in Westphalia and in the country of the Rhine; at Mulheim in the Ruhr at Ruhrort, at Essen, at Dortmund, at Bochum, at Hattingen, and especially at Gelsenkirchen. These are colonies of workmen. They are continuously increasing in size. In 1890 statistics showed in these /76/ localities

SP. p. 162 5,820 Poles; they reported 26,795 of them in 1900, and at the latest elections for the Parliament of Berlin, the Polish candidate Choczewski obtained 27,000 votes.

S.P. p. 167 Outside of Europe, Poles have gone especially to the United States (particularly to Chicago, Buffalo, Milwaukee, Detroit, Philadelphia, Pittsburgh, New York) and also to South America, particularly to Brazil (States of Parana, Santa Catarina, Rio Grande Do Sul, Sao Paulo), to Paraguay and to Argentina. In Brazil there are more than eighty colonies (80,000 souls). Parana is already called "New Poland."

SP. p. 161 S 13. Statistics.--Just as it is impossible to define exactly the frontiers of the Polish nation, so the number of Poles cannot be determined with complete accuracy. Figures issued by national authorities differ considerably.

For the Kingdom of Poland itself Jean Bloch guesses at a population of a million and a quarter in the fourteenth century. For Bathory's century (16th) he estimates 3,058,000 Poles.

In 1882, Sulimierskii figured 12 million. E. Czynski in 1887, and A. Fircks in 1893 estimated 13 million. L. Straszewicz in 1900 figured from 18 to 19 million and in 1902 V. Czerkawski gave 21,111,347. But I do not consider his statistics as absolutely accurate and here are my estimates.

In the Russian Empire there were according to the census of 1897, 7,931,307 Poles, which is 8.3% of the total population. If we add to this figure the annual increase which, according to Kowalewski, is in the neighborhood of 1.5% per year, which would be 118,970 persons, we obtain for the end of the year 1900:

For the Russian Empire (with Asia), about	8,400,000
For Austria	4,259,150
For Germany (including the Mazuri and the Kashub)	3,450,200 (1)
For the rest of Europe (according to Czerkawski), about	55,000
For America (according to Czerkawski)	1,500,000
	17,664,350 (2)

1. This number is approximate. The census of 1900 gave the following: 3,086,489 Poles, 142,069 Mazuri, 100,213 Kashub, or a total of 3,328,751. But it is necessary to add to this figure at least two-thirds of those who declare themselves to be bilingual (German and Polish, Mazuri or Kashub), which would be 121,450 out of 182,184.

2. Polish statistics of Czynski, of which the last edition appeared at the same time as the study of Mr. Niederle, gives a total of 20 million. Mr. Niederle accepts this figure.

The estimates of the number of Poles in America are extremely uncertain. Siemiradski and Valjavac figure more than a million and a half in North America and in 1900 the review Praca Polska ("Polish Labor") of Milwaukee estimated the number of Poles in America at three million. German statistics, on the other hand, /78/ have been unfair to the Poles. Thus, Ramult, in 1899 counted the Kashub in each locality and arrived at a total of 200,000 (the same as Tetzner). But, the official statistics of 1900 recognize only 100,000 of them. On the other hand, how many Polish-Slovaks should we estimate there? Karlowicz estimates them at 120,000; Czambel figures them at only 40,000. On the other hand, if we deduct, as it is proper to do, the Galician Jews who state that their language is Polish, but who are not Poles (there are estimated to be 621,636 in Galicia), we arrive at a total of 17 and one-half million, which today appears to be the most likely figure. If one follows Mr. Czynski, this figure may be increased to 20 million.

It is very difficult to make out statistics for the Polish nation, from other points of view, because it is divided among three states whose statistics are not always arranged on the basis of nationalities.

This observation applies especially to Russia where the largest segment of Poles is to be found--almost half of them. We have already made some comments upon this matter in the chapter devoted to Russia.[1] The most important figure is the coefficient of the annual population growth, 1.5%. In Germany, in the Polish territory, we find 1.4%. But what has diminished the rate of growth is on the one hand emigration and on the other hand denationalization.

With reference to the Poles of Galicia, /79/ we have more

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[1] [Cf. section on statistics pp.22-29, E16 Slavic Peoples 1: Niederle, category 116 — Analyst]

S.P. P. 161 accessible date. The population increase for the entire province of Galicia between 1890 and 1900 was 16.7%. Of this number, according to Austrian statistics, the Poles furnished 14.52%, which would be an annual growth of 1.45%. (In this figure 15% Jews are included). The Russians contributed only 8.71%. In comparing these figures with previous ones we note the steady progress of the Poles. In 1851, 11.45% were estemated already in Cisleithania; in 1880, 14.86%; in 1890, 15.84%; in 1900, 16.59%. In Galicia, where the Poles are the masters of the country, their numbers increased by 14% in fifty years.

S.P. P. 162 In the matter of longevity, the rate is the same among the Poles as among the Galician Russians. The number of young people is above the average (30.4% being less than twenty years of age); the number of old people is very low; only 12% have passed fifty years of age.

The number of married persons is 32.3%. Among the Poles of Russia there have been enumerated 60.6% of unmarried men and 55.9% of unmarried women, 37% men and 36.3 % women married, 2.24% widowers and 7.64% widows, 0.05% men divorced, and 0.08% women divorced.

In the matter of the proportion of sexes, there are among the Poles of Galicia 1,049 women for every 1,000 men; in Russian Poland, the proportion is inverted, only 989 women. But it is evident that all of the soldiers were enumerated. /80/ The relationship of the two sexes, moreover, is a balanced one, save in the government of Lomza, where only 925 women were found for each 1,000 men.

S.P. P. 795 162 In the matter of religion, Catholicism is the characteristic religion of the Poles, as Orthodoxy is that of the Russians. There are no more Orthodox Poles, one might say, since the religious toleration was proclaimed in 1905. Old statistics, for example those of Lebedkine about 1860, stated that according to official documents there were 40,000 Orthodox Poles (uniates). There are also very few Poles who belong to the Evangelical church. They are to be found especially in Silesia and in the northern part of Prussia. On the other hand, the Mazuri of Prussia belong to the Evangelical church (96% in 1906), and this circumstance explains to us why they allow themselves to be easily Germanized. The Catholicism of the Poles is one of their strongest weapons against Germanization. In Austria only 83.14% Catholics

1: Niederle--53 E-5 1911 E16 Slavic Peoples E16
Poland EA1

S.P. p. 795 162 are reported. This is explained by the fact that among those individuals who declared themselves to be Poles there were 14.7% Jews. There are 1.8% Protestants. Therefore, one may consider Catholic to be synonymous with Pole.

In Russian Poland the proportion is as follows: 78.8% Catholics; 4.7% Protestants; 14.05% Jews; and 6.57% Orthodox, or "old believers" of the Orthodox Church.

The Catholics here are concentrated on the /81/ left bank of the Vistula, where they are estimated at 70 to 80%. The guberniyas of Siedlec and of Lublin are the only ones in the kingdom where as few as 66 to 62% Catholics are to be found, if one believes the census of 1897. After the edict of religious tolerance of 17 April 1905 the proportions changed noticeably (see above in S 5), but we have no strictly precise data.

With respect to the Poles of Russia, here are the latest statistical results:

Orthodox and "old believers"	0.63%
Roman Catholics	98.26%
Protestants	0.51%
Jews	0.59%
Mohammedans	0.01%

Polish is, therefore, synonymous with Catholic. But it must be noted that among the Catholics there has recently developed a sect called Mariavites to which in 1906, 59,000 persons belonged. It is in the Russian section that the Polish population provides the largest contingent in the cities and large towns, 22.1%. Among these are found 1.9% nobles and officials, 0.8% clergy, 0.14% of honorary burgeois and of merchants, 23.5% bourgeois, 72.98% farmers. Among the Poles of Austria there are 65.6% laborers, 14.8% factory workers, 11.2% tradesmen, and 8.4% officials.

S.P. p. 871 212 From the point of view of public education the Poles still have far to go, not only in Russia and in Prussia, where the government has placed numerous obstacles in the way of the development of the schools, but also where they have for a long time enjoyed complete liberty, namely in Galicia. In this province statistics still report 40.8% illiterate. Furthermore it must be recognized that the Poles in Russia (notably the

S.P. P. 871 212

Polish women), despite all of the ill will of the government, are better educated than the Russians. Among the Russians there have been found 29.50% of the men and 9.34% of the women who are literate. Among the Poles the proportions are 34.78% and 29.40%.

S.P. P. 101 814

S 14. Differentiation.---We find also among the Poles rather considerable internal differences; but these are not reasons for dividing the nation into various nationalities. Moreover, the question has not been studied sufficiently, and not enough attention has been paid to it to enable one to distinguish from a scientific point of view the various Polish groups. Much material has been gathered together, especially, from the point of view of folklore, by Oscar Kolberg, more recently by Jan Karlowicz and others, in the review Wisla (The Vistula), and from an anthropological viewpoint by J. Majer, K. Kopernicki, I. Talko-Hrynczewicz, W. Olechnowicz, L. Rutkowski, A. Zakrzewski. The field of linguistics has been studied in recent times /83/ by St. Dobrzycki, J. Karlowicz and K. Nitsch, but up S.P. P. 101 until the present these researches have not been gathered together and digested in a single study. The customary division into large and small groups is above all based upon historic tradition; a more scientific division will be a task for the future. The Polish nation is generally divided into the following groups:

1. The Great-Polish group occupies Silesia, Poznan, and Prussia;
2. The Mazovian group lives to the east of the preceding one in the basins of the Vistula, of the Narew, and of the Bug;
3. The Little-Polish group is settled to the south on the upper Vistula, as far as the Carpathians and the San;
4. A fourth group is formed by the Kashub on the shore of the Baltic.

The Great-Polish group was the first to serve as a rallying point for the ancient tribes, evidently under the pressure of the German race, and its language has become dominant; it is the one which constitutes the local idiom.

On the contrary, Mazovia and Little-Poland, regions which were forested and less accessible, have retained more originality and local character.

Taking into account the names by which the people distinguish the tribes and the regions, the Polish ethnographers--Karlowicz, for example--distinguished particularly the following tribes:

1: Niederle--55 E-5 1911 EX Slavic Peoples E16
Poland EA1

S.P.
P.
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/84/ In Silesia the inhabitants of the mountains call themselves Gorali (1), those of the region of Jablunkow, Jablonkowiane or Jackowie; those of the central region, the Walachians, those of the plains Lakhi or Dolaci, those of the banks of the Vistula (in Polish, Wisla) Wislaci.

1. Mountaineers. Gora means "mountain." Translator.

The Polish watermen who steer the rafts of logs down the Vistula have been known in German since the seventeenth century by the name of "Water Poles.". In Poznan and in Prussia there are noted the Paluci (in the districts of Wagrowice* and of Szubin*) and, on the left bank of the Warta, beginning at the mouth of the Prosna, the Porzeczane (riverians). The region which extends from the lake of Goplo to the Vistula and to the Netze (districts of Inowraclaw, of Strzelin, and of Bydgoszcz or Bromberg) is called Prussian Kujavia includes the districts of Nieszawa and of Wroclawek.

The inhabitants of the district of Krobia on the frontier of Silesia and on the Orla River are called Chazaci or Lesniaci (foresters). In the Kingdom of Prussia, where the areas of Chelm and of Marienburg adjoin Kujavia and where Warmia (Ermeland) adjoins Mazovia, the Borowiaki and the Kociewiaki are settled. A little lower down, at the mouth of the Vistula, are found the Zulawi.

The Mazuri, from the northern frontier as far as Dzialdowo to the south and to the east as far as /85/ the Russian frontier, are called by their neighbors Tylosani (because they say tylo instead of tylko (1).

1. A Polish word which means, "only."

In Russian Poland derivations of place names are mainly used: Bojary, Borowiacy, Gryczanie, Kopieniacy, Koziari, Nadrzeczanie (river-dwellers), etc., etc.... The names of the principal tribes are those of the Kujaviens, of the Kurpie* in the areas called Green Pusta and White Pusta (the districts of Ostroleka, Kolys, Przasnysz, Makow, Ostrow, and Lomza), of the Ksienzacy in the former principality (Ksienstwo) of Lovicz, of the Mazowsze in the guberniyas of Suwalki, Lomza, Plock, Warsaw and Siedlce. The Polish Podlasie (country of forests) connects with the country of the Mazovians. Prussian statistics, we note this detail in passing, like to separate the Mazuri from the Poles because of their Reformed religion.

In Little Poland an infinity of local denominations are also met with, some of which we have already mentioned; they result from topographic peculiarities: Gorals (mountaineers), Zagorzane (beyond

1: Niederle--56 E-5 . 1911 EL Slavic Peoples E16
Poland EA1

S.P. P. 101 the mountain), Lakhi, Mazuri, Lasowci, etc...

The ethnographers also distinguish the Poles by regions: Kalisz, Piotrkow, Radom, Kielce, Lublin, Sandomierz, Cracovie (it is the latter which has the most beautiful native costumes).

/86/ All of these groups, despite their differences, have the sense of belonging to a single nation, especially since the Russian and German oppression has stirred up among them the idea of nationality and of union. Only the Mazuri of Prussia, whom their Lutheran religion separates from the Catholic mass, lean towards the Germans. They speak Polish, but they feel themselves to be Prussians and have realized the hopes of the Berlin statesmen, especially the ministers Studt and Arnim. A German publicist, Tetzner, has said of them (1): "The Evangelical Mazuri is Prussian in body and soul and keeps completely about from the Catholic Pole."

1. Tetzner, Slaven in Deutschland, p. 133. Recently a Mazurian review printed in Gothic characters, but written in Polish, stated its sympathies for France. (Translator)

S.P. P. 141 I shall add here some notes relative to the anthropology of the Polish type.

The type of the gorals or mountaineers is markedly different from that of the inhabitants of the plain. The Gorals are of a medium height (1.681 meters), generally of a light or mixed complexion. (Talko Hryncewicz considers the light type to be the primitive Polish type). The greater part of them are brachycephalic (between 80.5 and 82.3%). As one moves away from the Carpathians and goes toward the north, the brachycephalic type gives way to the dolichocephalic.

The brachycephalics in Galicia represent 83%, in the department of Lublin /87/ 78% among the nobles, and 59% among the peasants; in the Sandomierz area 77%; at Plock, among the nobles 78%, 54% among peasants; at Lomza 68% to 63%; at Warsaw 57%.

The Goral, therefore, represents a special type among the Poles, as among their neighbors the Russians. In general, the complexion is fairer among the Poles of Galicia than among those of Warsaw.

But the proportions are entirely different in the east. The purest

S.P. P. 141 type is the Galician; the types of Lomza and of Lublin are very mixed. On the other hand, anthropological research has verified an interesting phenomenon, which is that the Polish nobility differ greatly from the rural type; they include more brachycephalics, are taller in height, less frequently have light-colored eyes. This seems in part to confirm the theory which assigns to them a special origin.

S.P. P. 144 According to Talko Hryncewicz, the Polish prototype is the mountaineer of the Carpathians.

The further that one withdraws from this region, the more the type changes and indicates admixtures. According to the latest researches of A. Ivanovskii, the Poles from a physical point of view demonstrate much affinity with, and resemblance to, the Great Russians. This fact is of interest in relation to the question of the affinity of the Great and of the Little Russians (Ukrainians).

S.P. P. 101 144 /88/ S 15.---The oddest of the Polish groups is that composed of the Kashubs and the Slowiency of the Leba. Many ethnographers (A. Hilferding, Zubaty, Ramult and Beaudouin de Courtenay) separate them from the Poles and associate them with the Slavs of Pomerania. Their Polish origin is advocated by I. Karlowicz, Bruckner, Krynski, etc... Lorentz saw in the Slowiency a branch independent from both the Kashubs and the Poles.

P. S.P. 101 We have described in a very general way the territory occupied by the Kashubs. According to the studies of Ramult and Nadmorski, it extends along the left bank of the lower Vistula. It is bounded by a line which runs from Kamien (Kamin) through Czluchowo* (Schlochau*) Ferstnowo* (Forstenau*) toward Starzyn* (Starsen*) and from there by Bytow (Butow), Lemborg* to the lake of Zarnow*. Along the river the boundary runs towards Danzig (Gdansk) and from there straight through Skarszewy (Schoeneck), Leg, towards Kamien.

From this central nucleus a small compact island is detached, which is located on the shores of Lake Lebo at the mouth of the Leba and of the Lupa.

Along with the name Kashubs, the origin of which is unknown, one finds toward the east special names: Karwaci, Pomarency, S.P. P. 101 Lyczacy, Kociewiacy, Borowiace, Krajniacy, and, on Lake Lebo, those of Kabaci, Lesacy, Belocy. But the most curious is that of Slowiency which /89/ evidently goes back to ancient times and which is found as early as 1586.

S.P. P. 161 The Kashubs are few in number. According to the official statistics of 1900 there were 100,213 of them.

According to earlier statistics of Ramult, there were 174,831 in their own territory, with a total of 200,000 in Europe and 130,000 in America (the United States, Canada, Brazil). S.P. P. 162 As for religion, the majority are Catholics. Only 6% of the Slowiency are considered to be Protestant.

000 Although the Kashubs are very few in number, there is no reason to despair of their prospects, for, on the one hand they live in an isolated region near the sea, and on the other hand they are constantly in close contact with the Polish element, who assist them in maintaining their position.

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/90/ /There is no page numbered 90./

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IV

THE SORBS OF LUSATIA

S.P. 101 S 16. Historical Introduction.--Of the powerful nation of Slavs who lived for centuries on the middle and lower Elbe, there now exist only an insignificant remnant, composed of the Slavs of the two Lusatias; it is the Slavic group which is the closest to the Czechs from the geographic and linguistic viewpoint.

In former times the Polabian Slavs (or those of the Elbe /Laba/) were settled in the basins of the Oder, of the Saale, and of the Elbe. We are able, with some reservations, however, to follow their trail S.P. [172] as far as the first century of the Christian era. But those who accept the Slavic character of the cinerary tombs in Lusatia and Silesia, are able to go back at least as far as 1000 B.C. This is merely a matter of an archeological hypothesis; but it appears much more accurate to attribute the type of tombs found between the Vistula and the Elbe to the Slavs rather than to the Germans.

1: Niederle--59 E-5 1911 Eng Slavic Peoples E/6
Sorbs

101 At the period for which we possess somewhat more detailed historical data about them, the Polabian Slavs were divided into three great families:

1. The Obotrites in Mecklenburg, Lüneburg and Holstein (as far as the Varnava River), whence they penetrated into the Old Mark;
2. The Luticl or Veletiz between the Oder, the sea, the Varnava and the Elbe;
3. The Sorbs on the middle Elbe between the Verra*, the Havel, and the Bobrawa.

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177 From the time when history records the presence of the Slavs on the Elbe, their history has been but a long struggle for existence; they carried on this struggle simultaneously against the German Empire and the Roman Church. The campaign undertaken by the Germans against the Polabian Slavs was at the same time of a political, national, and religious character. The Slavs resisted energetically, but the struggle was too unequal. The Germans had as allies the Danes, and upon occasion also the Polish and Czech prines. Furthermore, they were not in agreement among themselves.

Under Charlemagne and his immediate successors, the Germans achieved only insignificant victories.

The Saxon dynasty was more fortunate; the entire country of the Polabians fell into German hands. The conquest was accomplished by the /93/ Margraves. The Slavs were not only conquered, but were in a short time denationalized. Beginning with the twelfth century German colonization penetrated into their country; in the thirteenth and fourteenth centuries the Germans were already superior in numbers, and by the fifteenth century only a few rare specimens of the Slav race were to be found.

On the island of Rugen* (Rouiana* in Slavic) the Slavs disappeared in 1404; on the Elbe towards the middle of the sixteenth century, they occupied only the districts of Luchow* and Danneberg*, the southern part of the district of Blekede*, a third of that of Ulzen*, and the northern section of the Old Mark (Altmark). Further to the east no more than a few remains were to be found in Mecklenburg, which was still rather thickly populated by Slavs in the thirteenth century (between the rivers Elde and Suda), and in Brandenburg in the district of Priegnitz (Brizan). But this rather sizeable group in Luneburg, was completely unable to maintain itself. In 1671 there were still Slavs

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177 there; about 1700 they were in great measure Germanized; the last Slav group was that of the Dravani (Drawaina) in the district of Luchow which even today is called Wendland, country of the Wends.

17219 The Slavic language disappeared between 1750 and 1766. It was in 1751 that mass was celebrated in Slavic for the last time.[1]

161 In the years 1890-1900 the newspapers reported, according to A. Parczewski, that the census /94/ of 1890 had found 570 Slavs-Wends still in this region. But it was an error. The official census had indeed found in the Luchow area 570 Wends, but they spoke only German.

197 The Slavic tongue in this region has been dead for more than a century, as Mr. Muka reported without hesitation.[1] He was sent out as an investigator by the Academy of Sciences of Cracow.

000 However, the Slavic character is still found in great measure in the type and in the manner of life of the inhabitants of the Wendland.

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175 Originally the Sorbs of this region[2] occupied in a compact mass all of the country situated between the Saale, the Verra*, the Fulda, the upper Havel, and the Spree. They extended as far as Frankfort on the Oder, on the Lower Bobra, the Hvizda (Queis). The group included the so-called Sorbs between the Saale and the Elbe (1) then the Lusatians on the middle Saale, and the Milczani on the upper Elster, the upper Spree and the Neisse. From the eleventh century on, the Germans began to penetrate into these regions; but they only came there in large numbers beginning with the thirteenth and fourteenth centuries. At this period the Sorb national group began to diminish to the west of the Elbe; it finally succumbed as a result of the Thirty Years War. The situation was better in /95/ Upper and Lower Lusatia, united under the Bohemian crown. Unfortunately, in 1635 the Treaty of Prague ceded the territory to the House of Saxony. The Sorbian national group
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668 commenced to decline, especially in Lower Lusatia. Its decadence was not arrested until the nineteenth century by the literary renaissance which restored some energy to this small people.

Thanks to the efforts of a few patriots, the national conscience

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1. These Sorbs are designated in Latin texts of the Middle Ages by the name Sorabes. (Translator)

[2] [Wendland -- Analyst] [1] [Among the Polabian Slavs - Analyst]

1: Niederle--61 E-5 1911 E4 Slavic Peoples E16
Sorbs

175 was reawakened, literature revived, the Slavic tongue was introduced into the primary schools and the Germans of Saxony granted to their Sorbian fellow-citizens a tolerable modus vivendi. How long will this state of affairs endure? It is difficult to foretell.

177 Germanization is making great progress especially in Lower Lusatia, subjected to Prussians.

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162 S 17. Boundary of the National Group. ---In 1886 Muka established on his ethnographic map, the best which exists up until the present, this boundary by a line which began to the south of Lubja (Lobau), passed between Rychbach (Reichenbach) and Wosporg (Weissenbach*), ran to Nizka (Niesky*), Reczice* (Rietschen*), went toward Muzakow* (Muskau*) on the Neisse, then following the Neisse reached Barsc (Forst), ran to Gresna* (Griessen*), to Barklawa* (Baerenklau*), to the west of Gubna (Guben*). The line then went straight to the west by Luboraz* (Lieberose*), Mochow*, Waldow*, Bocklin* (Burglehne*) then toward the south through Lubnjow* (Lubbenau*), /96/ through Wotrowce* ([illegible] (Bischofsdof*), Kalama* (Kalan*), Rudna* (Reuden*) and Bukowina; then towards the southwest the boundary ran around Komorow* (Senftenber*), Rolana* (Ruhland*) on the Elster, went through Nadzicow* towards Kamence*, Elstra*, Biskupci* (Bischofswerda*), where it turned sharply to the east towards Velecin* (Wilthen*) on the Lubia*. Such was the outer boundary of the region in which the majority of the people spoke Sorbian; there was in this region an absolutely Sorbian territory in the neighborhood of Chotebuz* (Cottbus*) and of Grodk*. There were also numerous German islands.

On the map drawn up in 1902 by A. Czerny, the territory had diminished and the Germans had gained ground. Today the northern part of Lower Lusatia is separated from the southern part only by a straight line between Grodk* and Chotebuz* on the two banks of the Spree. However, Tetzner in his book wrongly indicates Lower Lusatia as forming only an island.

161 S 18. Statistics. --The figures in effect confirm that the number of Lusatians is diminishing. At about 1880-1884, Muka, travelling from village to village, had set the total number of Sorbs at 175,966. He counted 72,000 in Lower Lusatia and 103,000 in Upper Lusatia. The official statistics for 1900 numbered only 93,032 Sorbs, speaking only Sorbian. If one adds about 23,000 bilinguals speaking both Sorbian and

161 German, one arrives at the figure of 116,810 individuals, and, if this figure is corrected according to the estimates of Parczewski, of Swjela*, and of Muka, about 156,000 persons are obtained, a lamentable total for a people surrounded and penetrated from all sides by the German [177] flood. What favors Germanization is the extent to which the Sorbs are economically dependent upon the Germans: the military service, preaching in German, the absence of an intellectual class, their complete isolation. The Sorbs who resist most energetically are those of Upper Lusatia, whose intellectual center is at Bautzen (Budysin). In Saxony, of 297 communes called Wends (1), according to the census of 1900, there are in all 225 with a Slav majority, and only 7 entirely Slav.

167 We have no other data on the Lusatians or on their emigration. It appears that there are colonies in America (especially in Texas--Serbin (a town), which recalls the name of the nation, Giddingswenden (probably the town of Giddings), West (perhaps the town of West Point) Yewa (not located), Warda (a town), Burleson (a county) whose inhabitants left Europe towards the middle of the last century, and who still preserve the national tradition. There are also some in Australia (at Angerspark, at Adelaide near Melbourne). They are of more recent origin.

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162 The great majority of the Sorbs are Lutherans; there are 15,000 Catholics, who live for the most part in the neighborhood of Budysin (Bautzen).

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182 /98/ S 19. Differentiation.--Even though they are only a small nation, the Sorbs are not unified from the linguistic point of view. The difference between the idioms of Upper and Lower Lusatia is so great that the common people have great difficulty in understanding one another and many linguists have recognized two distinct languages. There are in fact two literary languages founded upon the two dialects which are farthest apart (that of Kottbus and that of Bautzen) and two literatures. This duality creates a grave danger, the much more so as the two fractions are divided from a political viewpoint. Kottbus belongs to Prussia and Bautzen to Saxony. Aside from the language, the
101
182 two Lusatian groups differ from many viewpoints in matters of domestic life and costume. According to Muka, the boundary between the two

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1. The Sorbs of Lusatia are called Wends in German.

Sorbs
Czechoslovakia EB1

S.P.
101 areas formerly ran from Zagan (Sagan) on the Bobrawa through
182 Muzakov, Grodk, Kolany, Kupsk (Muckenberg), Wikow (Elsterwerda)
towards Bielagora (Belgem) on the Elbe, and it has remained in
conformity with this line in matters relating to the Sorb population.

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V

/99/ THE CZECHS AND THE SLOVAKS

S.P.
C. S 20.--Historical Introduction.---The Czechs also belong
101 to the western branch, as well as the Slovaks, who, from more than
one viewpoint, may be considered as forming only a single nation
with them, even though fate has already separated them to a considerable degree and, judging by all appearances, should further
enlarge this separation.

These two branches developed from a common center, which alongside the Polish and the Polabre center, was located somewhere to the north of the Sudeten Mountains and perhaps reached as far as Moravia; it is from this region that the ancestors of the Czechs and the Slovaks came into the regions where history verifies their presence.

S.P.
C. They* came there from the north, perhaps all together in a
174 single move, perhaps at various periods. The texts contain nothing
[172] about this; archaeology, while admitting the Slavic and particularly
101 the Czech character of the cinerary tombs of the Lusatian type, can
only conjecture that Bohemia and Moravia were occupied before the
middle of the first century B.C. /100/ The cradle of the Czechs
and the Slovaks is to be found further to the north, but, taking into
account archaeological data, one may to a certain degree regard
them as being indigenous to Bohemia and to Moravia. The same
may be said for the branch settled in Hungary. Dr. Czambel chose
to state in recent times that the Slovaks did not come with the Czechs,
that they came by themselves and from another region, from the
southeast, --all this in order to demonstrate that the Slovaks do not
belong to the western group, but to the southern group. But this theory
S.P.
C. lacks foundation from the viewpoint of history and of philology. The
174 linguistic kinship shows without argument that the Czechs
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101 and the Slovaks belong to the same group as the Sorbs of Lusatia, the

*[The Czechs and Slovaks — Analyst]

S.P. & 174 [97] 101

Poles, the Polabes, and that they carried out their migration at the same time as these.

The Czecho-Slovaks, after having crossed the Sudeten and the Carpathians, settled at first in the north of Bohemia, of Moravia, and of Slovakian Hungary; to the south there were settled Gallic, Illyro-Thracian tribes, later on also the Germanic peoples of the Marcomani and the Quadi. After the departure of these allogenes, the Slavs spread not only over the territory on which they are established today, but even much farther to the south. This applies to the Czechs of Bohemia and Moravia and also to the Slovaks of Hungary; the latter still have numerous islands /101/ in the counties of Esztergom, of Budapest, to the south in those of Bars* and of Nograd, and positive indications prove that formerly they extended much farther toward the south in the areas in which they encountered colonies of Slovenes and Bulgars.

To the east, it is difficult to determine the ancient frontiers. Their delimitation by the Vah, the Hron, and the Tepla rests only upon hypotheses. However, we do know that the frontier in those days did not extend as far as today,--that is, almost as far as the Tisza. For the greater part of the western Slovaks are made up of Russians assimilated during the historic period. To the north the Polish Gorals (Mountaineers) had penetrated across the mountains in the regions of Trencin, of Orava and of Spis. In the north the frontier followed the Sudeten Mountains (the regions of Sluknov and Friedland were Sorbian (1)

1. Of course this refers to the Sorbs of Lusatia; see the preceding chapter‡ (Translator).

and composed the district of Zagozd*). In Silesia, the region of Opava was Czech. In the west, the Czechs, in the twelfth century, when their written history began were beginning to penetrate across the Bohemian Mountains (Boemerwald, in Czech, Sumava) as far as Bavaria and in the south even beyond the Danube. How far did they go into Pannonia? Did they indeed settle there, they or the ancestors of the Slovaks? This cannot be ascertained with certainty. /102/ In all likelihood, they went at least as far as Lake Balaton, as is vouched for by the history of the princes Pribina, Kocel, and Svatopluk. (1)

1. About these persons, consult my work on Cyrille et Methode (Paris, librairie Franck, 1868).

Like the other Slavic peoples, the Czechs at first did not form a single nation. We know little of the internal situation in Hungary

‡ [cf. cat. 116, pp. 58-63 -- Analyst]

1: Niederle--65 E-5 · 1911 E/C Slavic Peoples E/C
Czechoslovakia EBI

S.P. c. 174 101 and in Moravia, at the beginning of history. However, it appears very likely that the different groups which are still met with today, the Czechs properly speaking, the Hanaks, the Lahs, the Slovaks, and the Valachs existed in those days. But we do not know where the frontier between the Czechs and the Slovaks was located: was it on the lower and middle Morava, as Safarik would have it, or farther to the east?

We know more about the Czechs. In the tenth and eleventh centuries, we see leaving the forest bordering Germany, a whole series of tribes that appear among them: to the north from the sources of the Oharka, proceeding towards the east, the Sedlicany, the Lucany, the Lemuze, the Deczany, the Litomerice, the Psovany, the Charvaty (Czechs?); in the center, the Czechs; near them the Zliczany; and to the south in the area of Budejovice (Budweiss), the Dudlebi.

Very soon the Czechs became the most numerous and strongest of all of these tribes /103/; thanks to their central location, they soon dominated the other tribes and fused them into a single people. From the ninth century their name was used to designate the entire aggregation of tribes.

S.P. c. 175 Thus this nation was formed.[1] Settled in the watershed between the streams flowing to the north and those flowing to the south, near the source of the large rivers, protected by natural walls, it developed under excellent conditions. And, were it not for the errors of its princes, who through egoism caused serious damage to its prosperity and to its future, the history of this nation would have been entirely different from what it has been, and would occupy today a different position in the Slavic world from that which it now occupies.

S.P. c. 175 167 What caused it[1] a terrible blow was the German colonization in Bohemia and Moravia. In the south, the Germans, pushing forward along the Danube towards the east, thrust back the Czecho-Slovaks who were settled in this region. This was a completely natural movement and one which should not have caused any great harm to the development of the Czech national group, seeing that the Germans would soon come into collision with the Magyars on the Litava (Leitha).

What was particularly harmful to the Czechs was the German colonization summoned into the country by the national princes of the Premysls dynasty, Premysl Otakar I (1197-1230), Vaclav I (1230-1253)

#[Czechoslovakia — Analysis]

1: Niederle--66 E-5 1911 E/6 Slavic Peoples E/6
Czechoslovakia EBI

S.P. C. 175 167

and especially Premysl Otakar II (1253-1278) and their successors; the nobility and the clergy, /104/ particularly the monks, followed their example. As a result of this colonization, the Czech element found itself blockaded in the interior of the country by a belt of German cities and towns, a belt which continually drew tighter; at first below the Metallic Mountains and the Boehmerwald, then on the lower Elbe, then in the areas of Liberec (Reichenberg), Trutnov, Kladsko (Glatz) and in the region of the Jeseniky (Gesenke) Mountains. Moreover, German groups settled in the interior of the country. From the thirteenth century Bohemia and Moravia became bilingual countries.

S.P. C. [191]

From the standpoint of area the German zone was neither wide nor compact; it formed itself especially in the clearings of the forests on the west and northwest.

S.P. C. 101 563

In the fourteenth century, according to Professor Sedlaczek, the frontier of the nations in Bohemia ran from Kynwart* toward Zdar*, Kralupy, Chomutov (Komotau) which was German, toward Most, then toward Duchcov and Decin. Bilina and Teplice were still Czech. Then the frontier ran to Benesov* which was German, to Jablonna*, crossed Mount Iestied* and reached the sources of the Jizera (Iser). From the fourteenth century Liberec (in German, Reichenberg) was German. The Germans were settled in the mountains beyond Vrchlaby* (today Hohenelbe) which was still Czech. Pilnikov (Pillnitz), Trutnow, Zacler, Stare Buky* were already German. Starkov* remained Czech, but the region of Brumov*, and the country of Kladsko /105/were Germanized. Olesnica and Rokytnice* were Czech. Beyond Policzka* and Litomysl* the situation was as it is today. At Nemecky Brod there was a German island; Jindrichuv Hradec was mixed, as well as Budejovice (Budweiss). Krumlov and Prachatice were mixed; the Kasperk Mountains were German; in the region of Domazlice the frontier was Czech. Klatovy was mixed, Tachov German.

S.P. C. 175 167 S.P. [565]

Less is known about the German penetration into Moravia and into Silesia. From the thirteenth century the greater part of the fortified towns in Moravia have been German. In many of the cities, notably at Brno and at Olomouc, from the thirteenth century on a German bourgeoisie developed. The religious orders and the clergy contributed in summoning the Germans, especially Bishop Bruno who has been called the greatest Germanizer of Moravia. In the Teschen area the Czecho-Polish frontier has been the same from the fourteenth century

1: Niederle--67 E-5 1911 1716 Slavic Peoples E/6
Czechoslovakia EBI

S.P.
C.
175
167

to the present.

Slovakia, belonging to Hungary, was not spared by the German invasion. Germanization began to penetrate into the northern portion--perhaps Slovak--the Pannonia, beginning in the ninth century, as is attested by a celebrated text of 850: Conversio Bagoiarorum et Carantanorum. In the north of Hungary, from the twelfth century, the regents during the minority of Geza II (1141-1161) called a great number of Germans into the county of Spis to act as /106/ a counterweight to the attraction which Poland was exerting upon the county of Zvolen. Following the example of these first colonists, the Germans, beginning in the thirteenth century, penetrated from the west into the counties of Bratislava and of Nitra, from the south into those of Bars and of Honta where they were not to be found before this period. This immigration increased particularly after the Tatar invasion of 1241. Hungary had been ravaged, and the kings, --notably Bela IV--called for new colonists. Thus, towards the end of the fifteenth century and in the first half of the sixteenth century, there was in Slovak territory no commune in which some German family was not established. The center and the base of German colonies aside from the towns of Spiess, was the association of mining towns with Kremnitz at their head. The sources mention in the first place Krupina, in 1238, then Banska Bystrica in 1255, and Nemecke Pravno in 1267. This state of things lasted until the close of the sixteenth and the beginning of the seventeenth centuries. Two laws promulgated by the Diet in 1563 and in 1605 put an end to the privileges of the German towns and to the Germanic intrusion. Beginning with this period the Germans in the north of Hungary were Slovakized or Magyarized in turn. (Among the towns which again became Slovak may be cited Pukanec*, Nova Bana, Bela, Lubietova* and, to a considerable extent, Stiavnica and Banska Bystrica).

S.P.
C.
175
177
191

Alongside the penetration of the frontier regions /107/ in Bohemia and Moldavia there should be pointed out, the influence beginning with the thirteenth century, of the German element upon the internal economy of the country, the customs, and the language. German almost assumed the role of an official language. German inhabitants received privileges. At court, among the nobility, in the towns, the German tongue played so important a role that some patriots, like Dalimil, (1) began to fear the ruin of the Bohemian language.

1: Niederle--68 E-5 1911 E16 Slavic Peoples E16
Czechoslovakia EBI

S.P.
C.
175
177
191

1. Quite a long time ago I indicated the importance of this chronicler. See my Boheme pittoresque et historique (Paris, 1867).

At the beginning of the fourteenth century matters had gone so far that at the coronation of King John in 1311 the larger part of the people sang in German and the minority in Czech.

S.P.
C.
175
668
[798]

Under Charles IV and his son Vaclav a reaction took place to the benefit of the Slavic element[1] The nobility and the clergy took an interest in this. This evolution was crowned by the wars of the Hussites, who fought at the same time for Czech faith and Czech nationality. The Germans lost their influence in the towns or were completely driven out; the Czech language reassumed its place. Among the towns which became Slavic may be cited Zatec (Saaz), Litomerice (Leitmeritz), Usti nad Labem (Aussig), Dvur Kralove, Jaromer, Hradec Kralove, Nemecky Brod, Caslav, Kutna Hora, Pelhrimov, Susice, Budejovice, Kaplice, Stribro and Plzen, all of which were already Czech at the end of the fourteenth century.

/108/ At this time, in Bohemia, in Moravia, in Siberia, Czech became an official language. It was proclaimed to be the sole administrative language at Opava (Troppau) in 1431, at Tesin (Teschen) in 1434, in Moravia in 1480, in Bohemia in 1495. In short, in the course of the fifteenth century Bohemia and Moravia rapidly became Czech, the national consciousness grew stronger, all the more because germanization became weaker within the country and in the frontier districts. Nevertheless, this very brilliant period had no enduring results. In the fifteenth and sixteenth centuries a portion of Czech territory was again germanized as a result of the introduction of Protestantism and through the efforts of the new dynasty. Then came a long period of wars and persecutions which desolated entire regions and was followed by the new influx of German colonists from Misnie*, Voigtland*, from Franconia and from the Palatinate. Thus, at the very moment when the Czech language became official within the kingdom, when the Czech literature was flourishing, a great section of Czech soil was lost.

S.P.
C.
175
177
167

S.P.
C.
[728]

Then came the defeat of Bila Hora (1620) and the unhappy events which placed the Czech nation in the hands of a dynasty which was German and absolutist. In 1627 a new organization was imposed

[1] [Against the influence of the German element upon the country - Analyst]

1: Niederle--69 E-5 1911 EK Slavic Peoples [redacted] E16
Czechoslovakia EBI

S.P.
C.
175
177
167

upon the country; German acquired an importance which it never had before. Bohemia found herself engaged in a series of wars, of miseries, of sufferings which diminished to the /109/ lowest degree the numbers and the energy of the Czech nation and rendered it a prey to the immigrants whose number increased each day. Many families which were faithfully preserving the national tradition emigrated, many perished, many changed their nationality. Immense domains were confiscated and passed into the hands of foreigners. Many of the most distinguished German Protestant families also left the country.

Thus, in the sixteenth and seventeenth centuries, the German population increased and the Germanic belt which surrounded Bohemia became wider. At this moment the Czechs lost in the north the regions of Zlutice (Luditz), of Zatec (Saaz), where, however, the Czech tongue resisted until the end of the seventeenth century, then that of Postoloptry (1) (Postelberg), Teplice (Teplitz), Usti (Aussig), Bilina, Lovosice (Lobositz), (Litomerice was not germanized until the eighteenth century), Ceska Duba, Steti, Mimon, Vartemberk*. To the northeast they lost the districts of Rokytnice, Vrchlaby, Hostinne; to the west, those of Primda, Hostoun, Pobezovice (Ronsperg), Horsova Tyna*, Straze*, Bor, Plane*, as far as Manetin. The German area, as it was described in the years 1699-1701 by the Czech pilgrim Antonin Frozin, is practically identical with the German area of today. According to the studies of Slavik, as much may be said for /109/ Moravia at the end of the seventeenth century. In the last two hundred and fifty years, however, there have been some modifications in northern Moravia. The towns of Usov*, Unczov*, Zabreh and Stity (Silperk) have been germanized.

On the other hand, the national language, and with it the national consciousness of the Czechs, disappeared more and more under the governmental pressure. The nobility, the intellectual class, the bourgeoisie gave in one by one. In the eighteenth century the patriots despaired compaired completely of the future.

In 1790 Pelcel said that in fifty years it would be difficult to find a Czech; in 1810 Dobrovsky wrote to Kopitar the famous letter: "Causa gentis nostrae, nisi Deus adjuvet, plane desperata est". /"The cause of our country is, unless God helps, quite hopeless"/. And

1. This name simply comes from the Latin "Apostolorum Porta." Translator.

E8 Slavic Peoples E16
Czechoslovakia E81

S.P.-- C. 175 177 167 again in 1827 Jungmann in a moment of discouragement gave vent to this sad cry: "We have had the sad fate of being the witnesses and the accessories of the final annihilation of our mother tongue."

S.P. C. 175 668 517 Nevertheless, certain men succeeded in awakening the nation, in saving what might be saved. The history of the Czech literature since the second half of the eighteenth century shows us in an admirable fashion the work which a little group of men, obscure but impassioned, taken with a great idea, have been able to accomplish.

Aroused by the progress of liberalism in Europe, by the "Josephinism," they succeeded in reviving an interest in national affairs, in shaking the people out of their torpor, at first among the lowly ones who had preserved the language, then in the intellectual class. This Czech people, whose existence appeared doubtful one hundred years ago, of whom the Viennese educator Kindermann von Schulstein, basing himself upon the new scholastic program, had proclaimed the approaching disappearance, this Czech people, is today conscious of itself, it forms a compact mass of six and one-half million persons and constitutes an impregnable citadel against which the powerless efforts of the germanism bent upon the ruin of the Slavs come and break. There is only one thing to regret and that is that political conditions have prevented the union and assimilation of the two million Slovaks settled in northern Hungary.

S.P. C. 101 S 21. National Frontiers.--The compact mass of the Czechs and Slovaks are distributed among six administrative regions: in Austria, in the Kingdom of Bohemia, the Margraviate of Moravia, and the Duchy of Silesia, in Hungary, and, for a few segments, in Prussian Silesia.

The ethnographic boundary which separates the Slovaks from the other Czechs runs across Moravia; but the Slovaks of Moravia are so closely associated with the life of the Czech nation and are drawing so much closer to them each day that one may /112/ consider as the true boundary the political frontier which separates Moravia from Hungary. There, in the Carpathians, a wall stands which separates the two groups, Czechs and Slovaks, and unless unforeseen circumstances intervene, it is to be feared that their former unity will wind up in a dualism: Czechs on the one side, Slovaks on the other.

Thanks to a series of ethnographic studies, and also to the acute

S.P. C. 101 conflicts which are breaking out constantly along the Czecho-German frontier, we are very well acquainted with this boundary and it is the one which has been studied most among the Slav peoples. Beginning west of Novy Postrekov* near Domazlice it runs to the north of Klence*, goes around Stankov*, runs toward Manetin, goes around Rakovnik, passes west of Rouny, to Terezin (Theresienstadt) on the Elbe.

On the Oharka River the Czech element has penetrated recently into the industrial basins of Duchcov, of Most (Brux) and of Teplice (Teplitz). From Litomerice (Leitmeritz) the boundary follows in general the right bank of the Elbe, passes by Libechov*, by Bela* (Weiswasser*), runs up north towards Svetla*, passes by Skuhrov*, and reaches near the frontier the most northern Czech village, Paseky*; then it descends to the southeast in the direction of Jaromer and goes up towards Upice, where it passes into Prussian Silesia in which a dozen Czech villages may be counted. Then it runs south again, goes around the Orlice* Mountains and enters Moravia at Silperk*. In this province, the boundary /113/ through Pisarov*, Bludov*, Podstat*, meets the Silesian frontier, runs around Novy Jicin, goes up again to the Silesian frontier and runs towards Neplachovice* on the Prussian frontier. It goes into the interior of Prussian Silesia and reaches the Polish frontier (1) at Sulov* where it descends again towards the southwest, towards Hodonin and follows the course of the Morava; then it runs to Dacice, to Chlumice*, to Suchodol*, to Kaplice where it goes up towards the northwest by Krumlov, Vimperk, Lusice*, and joins Postrekov*.

S.P. C. 101 In this Czech region[1] there is a certain number of German islands:

563 That of Budejovice (Budweiss) includes several communities. In the district about this city the number of Germans is diminishing greatly; Jihlava (Iglau) in Moravia; Brno (Brunn). That of Rousinov*, of Vyskov*, and of Olomouc (Ollmutz) in Moravia, and the largest, the most feared of all in the region of Lanskroun*, Mohelnice*, Moravska Trebova* (Moehrisch Trubau*), Svitau* and Brezov*, surrounded by Czech towns. The towns of Krumlov in Moravia, and of Hodonin also have a majority of Germans. (1) There are on the other /114/ hand

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1. We omit here a long enumeration of localities which it would be impossible to find except upon a detailed map.

[1] [Morava - Analyst]

1: Niederle--72 E-5 1911 E/6 Slavic Peoples E/6
Czechoslovakia EB1

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563

1. The following were the numbers of Czechs and of Germans in a certain number of the towns in 1900: Brno, 38,365 and 68,762; Olomouc (Olmutz), 6,798 and 13,982; Jihlava, 4,228 and 19,765; Znojmo, 1,854 and 14,014; Hodonin, 3,987 and 4,976; Krumlov, 879 and 1,233.

Czech islands, but rather weak ones, in Lower Austria and in Prussian Silesia, where one may find names which recall national traditions, such as those of Husinec, and of Podebrady, of Tabor Veliky and Tabor Maly., etc.

S.P.
C.
101

On the other hand, the Czechs are very numerous in Vienna (more than 350,000), in Linz, Budapest (4,100), Berlin, Dresden (3,188), and Svitavy (Zwittau). They are still to be found in Galicia in the district of Zolkiew, in the Hungarian Banat, in Croatia-Slavonia (31,587 of them have been counted; they came mainly between 1880 and 1890). In Hungary many of the localities which are named Csehi recall the memory of former colonies. Some of them already are Slovakized. In Russia, in the Volhynia, beginning in 1868, colonies were established in the districts of Dubno*, Rovny*, Lutsk, Zhitomir, Ostrog, Vladimir, Glinsk*, Zdolbonov, and Kupichevo*--the last three are the most considerable--in the Crimea, at Bohemka and Czechobrod* and near Novorossiisk* at Kirilovka-Metodievka and Gliebovka*, in Poland at Kuczow*, Zelow*, Lodz. 50,385 Czechs have been counted in Russia, 50% of whom are in Volhynia, 4,978 in the government of Lodz, 3,360 in the Caucasus. In Bulgaria, there are Czech colonies at Voivodov* and at Brslianisi* near Plevna.

On the other hand, many Czechs have settled in the United States, notably in Illinois, Minnesota, Nebraska, the /115/ states of New York, Ohio, Texas, and Wisconsin; the number is estimated at half a million. In New Zealand there is near Auckland the Czecho-German colony of Puhoj (about 800 Czechs).

S 22. The region of the Slovaks is now very well known in Hungary. It starts at Devinska Nova Ves--near the place where the Morava empties into the Danube--runs along the Moravian frontier and that of Galicia (1) towards Stropkov (Hung., Sztropko) to the north of Zemplen. From Stropkov it runs to Breznice, Papin*, V. Remety in the county of Uzhorod (Ungvar), reaches Huta*, the most eastern Slovak village, then it turns about towards the west through Lucenec, Levice, Vrable, whence it thrusts out a point towards the south as far as Nove

1. This line envelops a few Polish and Russian localities.

S.P. C. 101 Zamky, then touches Galanta, Bratislava, and returns to Devinska Nova Ves. (2)

2. As we have done previously, we have omitted here a certain number of localities which the reader would not find on the general maps.

In the interior of the Slovak country there are German islands in the counties of Nitra and of Turocz*, Bars*, Gemer*, and Spis (near Kezmarck and Gelnica). There are also Russian islands, Polish islands, and Magyar islands--especially between Vrable and Nitra on the north and at Abauj to the west of Kosice.

/116/ On the other hand, there are numerous Slovak islands in central and South Hungary, particularly in the counties of Esztergom (Gran) and of Budapest. These island--notably those of Kerepes* and of Pilis--are the remains of the former Slovak population. They are to be found further to the south in the counties of Bekes, of Backa (Hung: Bacska), and of Torontal*. The islands of Keresztur* and of Kocava* have been claimed by the Russian Gnatiuk for his nationality. But the Czech philologists (Pastrnek, Polivka), the Russian Sobolevskii and the Slovak Czambel have demonstrated that their inhabitants were originally from the counties of Zemplen and Sarys*.

In Slavonia, Stara Pazova is a Slovak colony; likewise in Srem (Hung: Szerem) there are Slovak colonies at Ilok, Sid and Zemun. In the Croat county of Virovitica, Punitovici* is in great part inhabited by Czechs and Slovaks.

An Evangelical Slovak colony has lately been established in Bulgaria, at Mitropolie, near Plevna.

Moreover, the largest Slovak city is Budapest where 25,000 have officially been counted, though there may actually be twice as many. There are 50,000 of them at Vienna. In recent times they have in great numbers emigrated to North America.

S.P. C. 161 S 23. Statistics.--The official censuses /117/ in the German sections of Bohemia, Moravia, Silesia, and Vienna--as for the Slovaks in Hungary--have generally been conducted to the detriment of the Czech nationals. Generally an unfair pressure is exerted upon the

S.P. Č. 161 minor government employees to force them to declare their customary language to be German rather than Czech. Thus, if one wants to know the real size of the nation one always needs to rectify the official figures. In 1900 the Austrian statistics enumerated 5,955,397 Czechs (of whom 3,930,093 were in Bohemia, 1,727,270 in Moravia, 146,265 in Silesia, 132,968 in Lower Austria, including Vienna with 102,712. But M. A. Stepanek estimates the number of Czechs and Slovaks in this city at 385,000).

In 1890, the official census enumerated in Vienna 5.3% Czechs, and in 1900, 6.9%.

We may then figure as follows:

Official statistics of 1900	5,955,397
In the German Empire (approximate number) . .	115,000
Slovaks in Hungary	2,019,641
Czechs in Hungary	50,000
Czechs and Slovaks in America (a guess). . . .	800,000
In Russia	55,000
In the rest of Europe	20,000
	9,015,038

On the basis of probable estimates, the number of Czechs may be increased by 200,000 or 300,000 for Bohemia, Moravia, and Silesia, and for Vienna, by 200,000 to 300,000; the number of Slovaks in Hungary by 150,000 or 200,000; but, on the other hand, one must deduct the Poles and Russians counted in the census as Slovaks. It may be estimated that there are several hundred thousand more in America, say about a million total for the Czechs and Slovaks combined. Thus, we obtain for the two groups a total of 10 million to 9,500,000 (even when deducting 100,000 Poles and Russians wrongly considered as Slovaks), say for the Czechs seven million and for the Slovaks of Hungary many more than two million (about 2,600,000). I should add that S.P. Č. [144] the Czechs in their area, --with the exceptions which I have noted--are generally of pure race and that, on the contrary, the Slovaks frequently have a Magyar admixture. The most Slovak county is that of Orava (97%), then that of Trecin (92.7%), that of Liptov (92.5%), and that of Zvolen (89.3%).

S.P. Č. 162 Among the Czechs of Transleithania are found 1,056 women for each 1,000 men. We have no reliable data for the Slovaks. But, S.P. C. 162 judging from the Hungarian statistics, the number of women also exceeds that of the men; for example, in the eleven counties of the west and of the center the proportion is 1,060 women per 1,000 men, for the civil population (1,050 women per 1,000 men when the army /119/ is included); in the east counties the proportion is 1,097 women per 1,000 men.

In the matter of longevity, if in recent times the Czechs, in comparison with the other Slavs of Cisleithania, have the fewest children, in contrast they attain the oldest age.

The number of individuals of twenty years of age is below the average (45.7%), but that of the old people is above the average (15.6% above fifty years of age).

Married persons represent 36.5%, which is a rather high figure. Only the Russians or Ruthenians have a higher percentage in Austria. In the purely Czech areas the mortality from 1881 to 1890 was 9.58%, from 1891 to 1900, 9.9% (among the Germans, 6.64% and 9.67%), giving a yearly average of 0.97%, which is below the average of the other nationalities. For the years 1890 to 1900 the absolute increase among the Czechs was only 8.28% for 1890-1900; for Austria, 9.4%.

S.P. C. 163 Therefore, the legend as to the low birth rate of the Czechs must be considered as incorrect if it is compared with that of their neighbors the Germans which from 1890 to 1900 was 36.3 for each 100 inhabitants. The Czech birthrate has decreased in relation to that of the Germans and, besides, it was never very much greater. On the other hand, among the Germans the infant death rate /120/ and the number of natural children is greater. (1)

1. Let us point out here that in Cisleithania, if the figures for 1851 are compared with those for 1900, the Slavs are increasing and the Germans are decreasing. Here is the table which has been drawn up by Mr. Zivansky and which indicates this increase. However, it must be accepted with certain reservations:

Years	1851	1857	1880	1890	1900	
Czechs	22.74	24.39	23.77	23.32	23.23	%
Poles	11.45	11.77	14.86	15.84	16.57	%
Russians. . . .	13.84	12.64	12.80	13.23	13.19	%
Slovenes . . .	6.10	6.01	5.23	5.01	4.56	%

1: Niederle--76 E-5 1911 EK Slavic Peoples E16
Czechoslovakia E51

S.P. C. 163

Serbo-Croat.	3.03	2.92	2.59	2.75	2.78	%

Slavs	57.18	57.73	59.25	60.15	60.44	%
Germans.	36.12	34.71	36.75	36.95	35.78	%

(all the figures above are in percentages)

/Footnote continued from preceding page/
In Transleithania, including Croatia, M. Zivansky notes the following figures:

	1851	1880	1890	1900	
Magyars	36.5	41.2	42.8	45.4	%
Serbo-Croats.	16.4	15.0	15.1	14.2	%
Slovaks	13.2	12.0	11.0	10.5	%
Russians.	3.4	2.3	2.2	2.2	%
Romanians	17.0	15.4	14.9	14.5	%
Germans	10.3	12.5	12.1	11.1	%

Here it is the Slavs and Germans who are decreasing.

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Likewise, among the Slovaks, according to the official statistics, the birth rate is not so good as it is thought to be. The birth rate among the Magyars is higher than among them; and marriages are more numerous on the plain than among the poor Slovak mountaineers.

Here the birth rate depends upon well-being. On the contrary, and for the same reason, the death rate is very high among the Slovaks. In short, according to the information gathered by E. Stodola, the /121/ population increase in 1900 was in comparison with the census of 1869, that is in thirty years, among the Slovaks only 20% and among the Magyars 34%. And furthermore the population increase among the Slovaks is diminished by emigration.

S.P. C. 167 Emigration is equally fatal to the Czechs and to the Slovaks. Among the Czechs, as a result of economic conditions, it is directed toward German industrial cities, especially toward Vienna, where, naturally, they easily lose their nationality. The movement

1: Niederle--77 E-5 1911 EC Slavic Peoples E16
Czechoslovakia EB1

S.P. C. 167 of immigration of Germans among the Czechs is practically insignificant. On the contrary, in these ten last years 70,000 to 90,000 Slavs have left Bohemia. Formerly it was above all emigration to America which S.P. C. 167 161 weakened the Czechs. Today this movement has slowed down, but it is rather considerable among the Slovaks and it suffices to explain to us the very minor increase of the population group which in 1851 constituted 13% of the total population of Transleithania, in 1886, 12%, in 1890, 11%, and in 1900 only 10.5%. In these last thirty years, according to Stodola, there have emigrated from the 12 Slovak counties 307,000 persons--especially into America. Now, from 1850 to 1900, the total increase of the Magyars was 80%; these figures include, it is true, 25% other nationalities more or less Magyarized, which would make 1.6% a year; the increase /122/ of Slovaks has been only 0.66% a year.

S.P. C. 212 From the point of view of popular education and the restricted number of illiterates, the Czech national group holds the first rank among the Slav peoples. The Czechs are even superior to the Germans of Austria; for, according to the official statistics, there are in Bohemia 93.77% who know how to read and write, 91.84% among the Germans, 68.53% among the Slovenes, 47.52% among the Poles, and 21.87% among the Russians and Ruthenians.

In Hungary, in the purely Slovak counties, the number of illiterates is 32%; in the counties of the center where there are mixtures of Magyars and Russians, it is 42%.

S.P. C. 162 In the matter of professions, 43.1% of the Czechs devote themselves to agriculture, 36.5% to industry, 9.3% to commerce and the transportation business, 11.1% to public services. From the industrial viewpoint, only the Germans surpass the Czechs by two percentage points (38.5%); from the point of view of agriculture, the Czechs come after the Poles (65%), the Slovenes (75%), the Serbo-Croats 89%, and the Russians of Galicia (63%).

S.P. C. ~~75~~ 162 In the matter of religion, the Czechs are for the most part Catholics (96.15%). It is figured that there are 2.4% Protestants. Among the Slovaks of Hungary the proportions are no longer the same There are figured to be 70.2% /123/ Catholics, 5% uniates, 23% Protestants of the Augsburg confession.

1: Niederle--78 E-5 1911 O/C Slavic Peoples E/L
czechoslovakia EB1

S.P. c. 543 162 In Bohemia 50,000 Jews declared themselves to be Czechs, and in Moravia 6,792; 40,521 in Bohemia and 34,261 in Moravia declared that they were Germans. Hungary actually possesses one-tenth of the Jews of the entire world, and they are increasing more rapidly than the other national groups (14.8%). Almost all of them claim that they are Magyars.

S.P. c. 177 668 In studying the history and the ethnography of the Czecho-Slovaks, one sees that the Czechs began by losing much more territory than they gained. But this unfortunate situation has ceased; the national consciousness has developed; the spirit of an entire people has set up a solid barrier against the Germanic invasion. Certain losses are still inevitable, but they can be retrieved. The most threatened section is made up of the frontier of northern Moravia where the Germans today are concentrating their strength. They wish to unite their compact masses with the islands of Lanskroun, Zabreh, Olomouc and to cut Bohemia from Moravia. It is here that the Czech nation should especially think of acting and defending itself.

S.P. c. 161 Moreover, the increase of the Czechs with respect to that of the Germans is good. During the last ten years the Czechs have increased by 8.49% and the Germans only by 1.96%.

/124/ In the German region the Czechs have increased by 0.1% and in the Czech region the Germans gave decreased by 0.5%. The least favored region from a Czech viewpoint is that of Moravska Ostrava (Mochrisch Ostrau), where the Czechs are greatly decreasing.

000 It is important to reinforce the Czech element upon the frontier, to raise Czech capital in opposition to German money, to set up Czech schools as opposed to German schools, and, in order to stand against all assaults, to strengthen the national consciousness. It is necessary to build up the Czech element from an economic and physical viewpoint, to improve the general well-being, to increase the means of exchanging ideas.

In brief, the progress of the Germans upon the frontier has been so insignificant for the past century, that it will still be hundreds of years before it becomes a cause of concern.

What is much more serious is that the Czech areas are losing

1: Niederle--79 E-5 1911 EK Slavic Peoples E 16
Czechoslovakia E 81

S.P. C. 166 161 What is much more serious is that the Czech areas are losing population to the profit of the German sections. (In Moravia it is completely the contrary). In 1890 33.46% of the Czechs in Bohemia were living in German areas; in 1900 there were already 34.61% of them. During this ten year period the birth rate in the German sections was 8.1% for the Germans, and only 4.8% among the Czechs of the Czech sections. These phenomena are explained by the importance of German industry which attracts the Czechs into the German areas.

S.P. C. 148 177 Already the Germans--at least /125/ the sensible ones--recognize that it is impossible to Germanize the Czechs. The chauvinists alone still dared to hope for it, especially those who consider Bohemia as a lock which one can burst asunder in order to open to the German race an access to the Adriatic. But they are fooling themselves, as are those who believe that the Poles of the Kindom of Prussia can be denationalized.

S.P. C. 101 The situation of the Slovaks in Hungary is not nearly so good; they are deprived of all political rights and, following the example of what is happening in Prussia, they are being threatened with expropriation. Nevertheless, they continue to stand against the Magyars within their ancient boundaries, they give way only very slightly within these boundaries, and, were it not for the Magyarization which is being energetically imposed upon the nation, especially upon the upper classes, and for a rather considerable emigration, the people would be able to hold their own, all the more since they are constantly assimilating Polish and Russian elements in the north and east of their territory.

000 When in 1900 I drew up my ethnographic map for the Slovaks, the Russians protested against the figures which the statistics showed to their detriment. It has been demonstrated that the progress of the Slovaks had not been as rapid as I had thought, but it exists nevertheless. All of eastern Slovakia is nothing but Russia which has been Slovakized, and this assimilation is continuing.

S.P. C. 178 [144] /126/ S 24. Differentiation.--The primitive differentiation of the tribes has left no important trace among the Czechs. All of the shades of difference have been leveled off by time and those which relate to the physical aspects, to the languages, to costume in these latter days, have almost entirely disappeared.

S.P. C. 178 have almost entirely disappeared. Since the second half of the nineteenth century, modern civilization, the school, the obligatory military service, and similar factors have unified them more and more. It is only in Moravia that there still is some slight variety, but it will disappear even there.

S.P. C. 197 101 184 Three principal dialects are recognized in Bohemia: those of the southwest, of the center, and of the northeast. But they do not afford accentuated characteristics which render them immediately recognizable. In contrast, here and there ethnographic islands are met with, which, from the point of view of language and of costume afford special interest and are distinguished by particular names. Thus, not so long ago in the west the area of Plzen and in the east that of Litomysl with the dialect of Orlice had a special physiognomy.

Likewise in the southeast the Blataki (from Blato, swamp, lake, in the area located between Sobieslav* and Trebon*) can be distinguished, and in the region southwest of the Sumava, the Chodes*, the most typical of all of the Czech tribes (1), which were /127/ formerly settled between Domazlice and Tachov, and which are now concentrated around Domazlice, the Tachov area having been partly Germanized. It is in the area of Mount Rip that the true type of Czech peasant is to be found.

1. A few notes on the Chodes will be found in my volume, Le Monde slave (2d edition, Paris, 1897, p. 200). Translator.

The odd character of the Chodes has given rise to the most diverse theories regarding their origin. Formerly Paul Stransky*, and later Ruffer, Erben, Grabowski, suggested that they were Poles settled as colonists by Bretislav I. But their dialect offers not the slightest trace of Polish influence. The uniqueness of the Chodes is explained sufficiently by the mountainous and isolated region which they occupy, by their traditions and the privileges which they have enjoyed since the fourteenth century as guardians of the frontiers.

The origiality of the primitive tribes is better preserved in Moravia. There we may very easily distinguish three different types, not only by dialect, but by physical and ethnographic details, particularly by the costume; even more, the people themselves are conscious of these differences and glad to affirm them. Up until now the things which have been most clearly recognized are the

5P. dialect and the costume. The other signs of differentiation have not
C been studied from a scientific viewpoint. We have noted in the first
197 place, that in the mountain regions of Bohemia and of Moravia there
101 exists a purely Czech element which in the south borders upon
184 German territory.

/128/ In the northeast of Moravia and of Silesia the Lasi are met with (their country is called Lassko); they occupy the region of the Opava and the Czech section of the Tesin (Teschen) area, and in Moravia the area in which are situated the towns of Pribor, Brusperk*, Moravska, Ostrava, Frydlant, etc. The name of Lasi, furthermore, is not commonly used among the people. One finds alongside it those of Valasi* and other local names, Horale*, Kozloviane*, Dulani*, etc. The dialect of these Lasi bears strong traces of Polish influence.

The Valasi, properly speaking, are settled to the south of the Lasi in the region of Vsetin. From a linguistic viewpoint their idiom is very close to that of the Slovaks. But the people distinguish themselves very definitely from the latter, and their dress is completely different.

They are a group of purely Slovak origin who have been given the name of the Rumanian Walachians, who from the eleventh to the twelfth centuries moved into the Little Carpathians and were assimilated by the natives.

The most unusual tribe is that of the Moravian Slovaks, formerly identical with the Slovaks of Hungary, but who are today entirely different from them in life and in customs. In Moravia there remains only a small group of 18 villages which preserves the Hungarian character.

C
[292] Among the Slovaks of Moravia, the national costume still persists in all its brilliance; it /129/ is so varied that an ethnographer has been able to distinguish 28 absolutely different types.

SP
C Pure-blooded Slovaks occupy the southeast corner of Moravia.
101 To their groups are attached three former Croatian villages, which they have assimilated.
184

All the rest of Moravia belongs to the Hanaks*. Just as the Slovaks are lively and cheerful, the Hanaks are calm and apathetic. Their center is located on the river Hana, a tributary of the Morava which gives them their name.

1; Niederle--82 E-5 1911 EK Slavic Peoples E16
Czechoslovakia EB1

S.P. C. 101 184 Their principal towns are: Prerov, Olomouc (Ollmutz) and Prostejov. They are divided into the Red Hanaks and the Yellow Hanaks, according to the color of their breeches. Various tribes are recognized among them: those of the Baniaks*, of the Blataks*, of the Zabeczaks*, of the Moravicks*, names which refer to certain details of topography.

S.P. C. 101 184 177 The Slovak territory can be divided up only on a theoretical basis. From the dialectological viewpoint, it divides itself into three areas: that of the west on the Nitra and the Vah, that of the center (upon the Hron and upper Vah), that of the east which reaches from Gemer* and Liptov as far as the national frontier. The inhabitants of this area are considered by many ethnographers as Slovakized Russians, and it is a fact that in the counties of Spis, of Sarys*, of Zemplin and of Ujgorod (Ungvar) the Russians are becoming more and /130/ more Slovakized. One of the most remarkable of these groups is that of the Sotaks* in the county of Zemplin.

They are so called because they say so instead of tso /co, what/ and have nothing to do with the Satagues* of Jordanes.

S.P. C. 101 184 Let us also mention as local names those of the Magurani* in the county of Spis, of the Trpaci* in that of Niredhazy*. Among the Slovak groups, the most unusual is that of the Detva, in the county of Zvolen: a Hungarian ethnographer, O. Hermann, chose to see in the Detvanci colonists from Hercegovina, but he is mistaken.

S.P. C. 101 184 465 The ancient ethnographers, and, following them, many modern books, indicate as forming special tribes those persons who work as peddlers, broom-makers, galziers, etc., who merely represent nomadic types common to all nationalities.

However, representatives of certain industries are natives of certain regions, for example, the dratenici, sellers of articles made from iron wire, are natives of the county of Trencsin, etc. (1)

1. Likewise in France, certain artisans are especially natives of the Creuse, the Auvergne, of Savoy, etc. Translator.

S.P. C. 184 What is of much greater interest from the Czech viewpoint than these local shades of difference, is the distinction which exists between the /131/ Czechs and the Slovaks of Hungary. This distinction arose a long time ago; it has been sanctioned by a long separation; the

1: Niederle--83 E-5 1911 ~~E6~~ Slavic Peoples E16
Czechoslovakia EB1

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184 Slovaks broke away from the Bohemian crown in 1031; despite the relations which they have maintained since that time with the Czechs, and many attempts to bring them more closely together, the separation persists and, except for an unexpected miracle, it will finally lead to the division of the formerly single nationality into two different nations.

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[197] During long centuries, the Czechs and the Slovaks of Hungary, even though they spoke different dialects, had neither the same costumes, nor the same customs, and were living under different sovereigns and in different states, were nevertheless not conscious of these differences. Their literary representations proclaimed the unity of their language and rejoiced in it.

Attempts have been made in these latter days to demonstrate that the Slovaks were of a non-Czech origin, that they have merely been Czechized by the influence of religious literature, and that the divergences which have recently occurred were only a return toward an ancient state of affairs.

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[197] This thesis, which was that of Czambel, recently deceased, is not sufficiently well-founded. What is certain, on the contrary, is that the Slovaks and the Czechs at the outset formed an ethnic and linguistic unit with some /132/ dialectal differences, a unit which occupied the region located to the south of the Sudeten and Carpathian mountains. But this common domain was divided by the Carpathians into two regions, one of which had its center to the west, the other to the east. These geographic conditions gave birth to two political organisms. The Danube, which was their natural bond, fell into the hands of the Germans. In 1631 the Slovak areas were detached from Bohemia and from Moravia. The religious and literary ties between the two groups in no wise succeeded in reuniting the broken bonds.

The differences between the two peoples grew more and more pronounced. Among the upper classes the idea developed that they belonged to different states, to another fatherland, that they had a different ideal of autonomy. These ideas were expressed for the first time in 1787 and towards the end of the first half of the nineteenth century, at the period when the Slovak literature broke away from the Czech literature.

Beginning with this period the Czechs had to reckon with this

S.P. C. 175 [illegible] tendency, which replaced the once purely theoretical unity of the two groups by two units, akin no doubt, but independent of one another, which assigned to the Slovaks a special place in the sequence of Slav peoples.

000 The history, the internal differentiation, the political life had sufficiently prepared the ground /133/ for these events. Have they taken place in a way favorable to the future of the Slovaks? It is difficult and premature to solve this question today. We have only to recognize and to respect the individuality of the Slovaks and to hope that they may remain faithful to the feeling of solidarity and of moral unity of their group with the Czech nation.

SP. C. 141 From a physical viewpoint, according to the latest research, the characteristic traits of the Czechs are that they are of medium height (169.2 centimeters for the men, 157.3 centimeters for the women) and very well proportioned; a rather large cranial capacity; with a rather round skull (index 83.3); an oval face of average proportions; the hair is brown or dark blond; the eyes usually light in color.

The brachycephalics are in the majority; among 100 skulls, are found 1% subdolichocephalic, 13.5% mesocephalic, 56.5% subbrachycephalic and 29% brachy--and ultra-brachycephalic. Up to the present it has been impossible to demonstrate differences by localities.

SP. C. 142 Statistics drawn up in 1880 showed that among 100 children, 38.17% had blue eyes, 30.86% grey eyes, 30.70% brown eyes; 44.04% blond hair and 55.75% brown or black hair. The light type (blue eyes and blond hair) is represented in Bohemia by 18.3%, in Moravia by 15.9%; the dark type (brown eyes, brown or black hair) /134/ by 23.4% in Bohemia, and 23.6% in Moravia. Moreover, the crossing of types darkens the complexions, as may be verified by the statistics prepared for the ethnographic exhibition of 1895. (1) This indicates among the adults 75% with dark hair.

000 The outcome of all of this is that the Czech type does not

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1. About this exhibition, which I had the good fortune to visit, see my volume Russes et Slaves (2d series, Paris, Hachette, 1896, p. 340 ff.) Mr. Niederle was one of the principal organizers of this exhibition. Translator.

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1: Niederle--85 E-5 1911 E/G Slavic Peoples E/G
Czechoslovakia E/m
Slovenes EF7

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The outcome of all this is that the Czech type does not actually form a unique type. This circumstance is still more striking if one considers the diffusion of certain characteristics, for example, complexion. Thus the light type (blue eyes and blond hair) is found in the center of Bohemia and Moravia only in a ratio of 14%; in the mountainous sections it reaches from 20 to 25%, and in certain frontier regions where the Germans are in the majority in the northeast, it exceeds 30%. In contrast, we find in these regions 20 to 25% of the dark type; the proportion exceeds more than 25% in the mountainous regions of the Podripsko and of the Podbrdsko; but on the Czecho-Moravian plateau in certain neighborhoods it reaches only between 11 and 15%.

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VI

THE SLOVENES

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S 25. Historical Introduction.--The Slovenes represent the southwestern fraction of the southern Slavs. They are the last remains of a formerly powerful group which occupied at the beginning of the Middle Ages the regions included between the bend of the Danube and the Adriatic pathway and which penetrated deeply into the Alpine regions. (1)

1. Sclaueni, Stlaueni, Sklavenoi, Sthlauenoi of the ancient texts. The word Slovene (in the language of the country Slovenec, Slovenka, in German--Slowenen) has become popular since the period of national renaissance. The Germans frequently use the designations Winden, Windisch, which may be found in many of the topographic names.

It is not known at what period the Slavs appeared for the first time in these regions. The indications, unfortunately extremely uncertain, seem to point to their having crossed the Danube at about the beginning of the Christian era, and to have appeared in the regions of Lake Balaton (Plattensee) and of the Sava. But substantial historical and archeological evidence is lacking.

/136/ One hears it affirmed constantly that the Slavs are the original races in the region of the Alps; these are vain statements. In these countries before the Christian era there lived the Ligurians, the Illyrian, Rhaetian, and Gallic tribes and some survivors of non-Aryan tribes.

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What is certain is that, from the end of the sixth century, this

1: Niederle--86 E-5 1911 EKSlavic PeoplesE/C

S.P. what is certain is that from the end of the sixth century, this Slovenes EF7

Sl. 175 101 region¹ was flooded with Slavs. In the year 551 Jordanes did not yet know of them, for he drew the frontier of the Slavs from the Vistula to the lower Drava. In 595 Thassilo, Duke of Bavaria, was already fighting the Slavs in the area of the Korutania (Carinthia); in the year 600, we know that they threatened Italy. Evidently it was the departure of the Lombards for Italy which facilitiated the expansion of the Slavs.

At the beginning of this expansion they settled upon very extensive areas; but their groups were not very dense and they did not occupy all of the territory. To the east and to the north they had the Danube as their frontier--onto the right bank of which the Czechs crossed in certain localities--to the west, a line running from Linz through Wels, Dachstein, Tauern, Dreiherrenspitze and from there through the western corner of the Tyrol, as far as Innichen and Udine.

Thus they occupied the southern half of Lower Austria, all of Styria, Carinthia, Carniola, the territories of Gradiska and of Gorica (Goritz), the region of Lienz in the Tyrol, that is to say the east part of the Pusterthal, the Langau of Salzburg /137/ and the southeastern portion of Upper Austria. We are assured of this by the topographic nomenclature, by the ancient name of Sclavinia, and by a series of documents directly relating to the Slavic colonies. In this territory the sources mention very strong ancient tribes, such as those of the Dulebi, of the Suselci*, of the Stodoranes* alongside the Croatian colonies.

S.P. Sl. 175 At the outset of their history the Slovenes fell under the yoke of the Avars. They were freed from it by Samo (623-658). On the contrary, they were unable to resist for long the attacks of the Germans from Bavaria; their chiefs had to become the vassals of Bavaria (745-772). Then they were subjugated by the Franks (788) and by the Friuli. Sl. [795] Their country was invaded by German colonies, which systematically sought to Germanize it. The Catholic Church played the principal role in this policy of Germanization. This work was carried on at the same time by the diocese of Salzburg and by that of Aquileia. The conversion to Christianity almost always redounded to the profit of Germany. The Slav diocese of Great Moravia did not endure long (1) and exercised slight influence.

1. About this diocese, see my book on La conversion des Slaves au christianisme, ch. vi ff. Translator.

¹ [the region of the Alps -- Analyst]

1: Niederle--87 E-5 1911 EK Slavic Peoples E16
Slovenes EF7

S.P. Sl. 175

Beginning from the eight century the Alpine Slavs, who had occasionally crossed over the frontiers which we mentioned earlier, began /138/ to withdraw, especially in the north between Carinthia and the Danube, in the region called the East Mark (Ostmark). There in the north, German colonization established itself firmly upon the Danube, then upon the Leitha and upon the Mura, in the neighborhood of Celovec (Klagenfurt) and on the upper Drava. However, it scarcely descended at all along the course of this river. Then it penetrated to the banks of Lake Balaton (Plattensee), and, except for the arrival of the Magyars and the defeat of the Bavarians in 907, Germanization certainly would have invaded all of Panonia and the basin of the basin of the Drava.

The German frontier today would not be on the upper Raab, but on the lower Sava. The Magyars prevented this expansion, but in turn, they subjugated all the Slovenes--except a few groups. Moreover, the rapidity with which the Alpine areas were Germanized is explained by various circumstances. The Slavs were never very numerous in the Alpine regions of the East Mark (Ostmark). They lived in groups which were isolated and from the outset mingled with German groups.

In the texts having to do with the establishment of the churches founded by the Slavic prince Pribina and consecrated by Liufram, bishop of Salzburg (850), we find fifteen names of Slavic chiefs and fifteen names of German chiefs and we read an entire list of names of German localities. In this region the Slavs were never /139/ very strong nor very compact; thus, we must not be surprised to see them disappear in Austria proper, beginning in the twelfth and thirteenth centuries. Evidently they did not exist in compact masses exept in the south, in Carantania, that is to say in southern Styria, in Carinthia, and in Carnolia, areas where they have maintained themselves until the present.

S.P. Sl. 101

S 26. Territorial Boundaries.--Today the Slovene country includes: 1) the entire Duchy of Carnolia (except the German island of Kocevje /Gottschee/), the north of Istria, Gorica /Hung: Kerrce/, the region of Udine in the Friul, the southeast part of Carinthia, southern Styria and a small section of eastern Hungary (the two counties of Vas* and Zalad*).

1: Niederle--88 E-5 1911 E16 Slavic Peoples E16
Slovenes EF7

S.P. Sl. 101 Leaving the sea near Trieste, the boundary of the Slovene national group runs to Divina (Duino), Montefalcone, Gradiska, Kormin* (Cormons*), then it goes into Italy, includes the area to the east of Cedad*, Tarcenta*, Resia and comes back to the frontier of the Austrian State at Kanin*, then it runs to Potabl* (Pontafel*, in Italian, Pontebba*), Saint-Hermagoras, Dobracz* and Villach (Slovenian; Beljak) which is for the greater part German. It crosses the Drava, passes near Lake Vrbsky (Worthersee), near Kostanje (Kostenberg), Blatograd (Moosburg), Kamsky Grad (Kamberg), then it runs to Krka (Gurk), goes towards Djekse (Diex), Kerczanie (Grentschach), Grebin* (Griffen), /140/ Ruda* (Ruden*), Led* (Lis*), Labod* (Lavamund), Pernice* (Pernitzen*), St-Iemej*, St-Pancrace*, and Arfels*, which is German.

Fifty years ago the outskirts of this town were still Slovenian. Today they are Germanized. The right bank of the Mura from Svecane to Radgona (Radkersbourg) is also Germanized. At Radgona the boundary crosses over the Drava and goes past Potrna, Zenkova and Gorica (Hung: Kerrce) towards Hungary. There it follows the frontier as far as Serdica (Szerghaza in Magyar), goes to Saint-Gothard (Hungarianian, Szentgotthard) which is German, and reaches the Raab (Hungarian, Raba). Then it turns south, crosses Bergelin, Salovce, Krizevce (in Magyar, Tot Keresztur), Berkevce, Falkovce (Urdomb), Ladomir, Bukovnice (Bakonak), Velika Palina, crosses the Mura at Gornia Bistrica, leaves on the right some Croatian localities and then follows the political frontier of Croatia, of Styria, and of Carnolia. There the line descends to the south towards Istria, and again reaches the seacoast.

S.P. Sl. 101 162 Certain philologists attach to the Slovenes the inhabitants of the Croatian counties of Varazdin and of Zagreb (German; Agram). In the census of 1900 in which the Slovenes were still counted, 17,342 of them were reported, especially in the zupaniates or counties of Varazdin and of Zagreb (Agram). But they were scattered in the midst of the Croat population.

There is still a Slovenian island in Hungary in the county of Somogy, in the borough of Tarany, /141/ where in 1900 there were enumerated 1,597 Slovenes against 764 Magyars. Certain small islands are to be found in the interior of Istria. On the contrary, there are, S.P. Sl. 101 162 particularly to the north and to the east, numerous German islands; we have already mentioned the German group at Kocevje (Gottschee), which includes a considerable number of localities.

SP. Sl. 162 177 Furthermore, the northern frontier, and also that which touches Hungary, are gravely threatened. In Carinthia and in Styria the Germans have taken over the official functions and the schools, and, thanks to their efforts, the number of Slovenes is diminishing considerably. In Carinthia 101,050 Slovenes were reported in 1890; in 1900 the figure was reduced to 90,495 and it is to be feared that the coming generation will be completely Germanized. In Styria, in 1850, 643,194 Germans were enumerated as compared with 363,750 Slovenes; in 1900 there were 902,343 Germans against 409,521 Slovenes. Thus in a half-century the number of Germans had increased by 40.5% and that of the Slovenes only 12.5%. These figures, as we shall explain farther along, are not completely reliable. However, it is impossible to deny a serious decrease in the number of Slovenes in all the areas in which they live. Refer above in Section 23 to the table of the birth rate of Slav peoples[1] which shows 6.1% for the Slovenes in 1880, 5.23% in 1890, and only 4.65% for the year 1900.

The most threatened frontier is that of /142/ Carinthia and Styria between Arvez* and Radgona (German; Radkersburg) where the Slovenes are withdrawing constantly on the south side and are maintaining themselves only in the mountains. In Hungary they are being rapidly Magyarized, notably in the county of Zelezna (Vas). Furthermore, even in Carnolia, they are increasing very slightly, as will be indicated later.

S.P. Sl. 161 S 27. Statistics.--Along with the Sorbs of Lusatia, the Slovenes constitute the smallest Slavic people and also the most threatened one. They are strangled between the Germans, the Italians, and the Magyars, furthermore, their birth rate is almost insignificant.

In Austria the following figures were counted:

In 1880	1,140,504
In 1890	1,176,672
In 1900	1,192,780

In Hungary, in 1890, there were counted 94,992 (including

[1] [cf. E16 Slavic Peoples, 1: Niederle, category 116, pp. 75-76, foot note 1 — Analyst]

S.P. Sl. 161 20,987 for Croatia and Slavonia). In 1900 the statistics omitted them. Between 1890 and 1900 the total increase for all of Austria was 9.4%, while that for the Slovenes was only 1.37%.

The following is the general total of Slovenes for the year 1900:

In Austria	1,199,786
In Italy	35,000
In Hungary and Croatia	102,000
In America	100,000
Other countries	20,000
	1,456,786

/143/ Trsteniak, who lowers the total for Hungary, numbered them at 1,416,580; Klima, at 1,444,364. The figures which we give probably require some corrections for Cisleithania.

Thus, in Carinthia, the specialists count 40,000 more of them than the official statistics. For Trieste and the surrounding area the statistics for 1900 give only 16% Slovenes against 77% Italians. But, at the time of the 1907 elections the Slovene candidates received more votes than the Italians. One of them was even elected. We may venture then to estimate the number of Slovenes at a million and a half.

S.P. Sl. 182 Even though they may be few in number, the Slovenes do not have to fear the loss of their nationality, for they have an entire province to themselves, Carniola; this was sufficient to enable them to succeed in reinforcing their sense of nationality and to develop a public educational system. Their political situation is very important for the Slav race; it is they who prevent the Germans from linking the Adriatic with the North Sea. (1)

(1) I have already expressed these ideas in 1868 in an article published by La Revue moderne and reprinted in my volume Le Monde slave (2d ed., p. 43, Hachetter, 1897) Translator.

S.P. Sl. 212 S.P. Sl. 162 In the matter of education, the Slovenes in Austria are ahead of the Poles, the Russians, the Serbo-Croats. They have only 23.9% illiterates. The ratio of the two sexes is 1,032 women for each 1,000 men (1,098 in Carnolia). From the point of view of age it is figured /144/ that they have only 45.8% below twenty years of age; but in contrast 18.9% are above fifty years of age; the proportion of married persons is 32.2, which is below normal.

000 In the matter of the birth rate, during these latter years it has

1: Niederle--91 E-5 1911 E6 Slavic Peoples E16
Slovenes EF7

S.P. Sl. 168 181 167 In the matter of the birth rate, during these latter years it has been very low in Carniola: between 1890 and 1900, 1.84%; the birth-rate for Austria taken all together is 9.44%. Between 1880 and 1890 the coefficient was 9.44%. For all of the Slovenes taken together the coefficient is only 1.37%.

Therefore, the development of the nation appears to be arrested. This phenomenon is due in part to denationalization, in part to emigration, and in part to inexact census figures.

S.P. Sl. 162 [illegible] From the religious viewpoint the Slovenes are almost entirely Catholics (99.9%). In respect to occupations, 75.4% devote themselves to farming, 13.4% to industry, 3.5% to trade, and 7.7% to public services.

S.P. Sl. 197 101 S 28. Differentiation.--From a linguistic viewpoint there are rather numerous differences; but they are not very deep (see what is said further along regarding the dialectology of the southern Slavs). To designate the various groups within the nation, the Slovenes usually give themselves geographic names, borrowed from their political boundaries: Kranjci (Carniolians), Primorci /145/(people of the seacoast), Korosci (Carinthians), Goricani (Goricians), Styrians, or names of an even more local character, borrowed from the orography and the hydrography. In Styria there are singled out the Pohorianci, the Polianci of the Mura and of the Drava, the Halozanes, in Carniola the Gorenici (people from above), Dolenici (people from below), and the Notranjci who speak different dialects. To the north of the Mura, the Prekmurci (Transmurians) present an interesting type. In the north-west of Istria the Savrini or Bresavi are also pure-blooded Slovenes, as are the Berkini in the north of Istria. On the contrary the Fucki in the outskirts of the town of Buzet (Pinguente) and the Cici are Croats of the kaikavski and cakavski dialects. (1) Likewise, the White Krainici--so called from their costume--who are settled between Kocevje and the Kupa River are also of the kaikavski dialect.

A very interesting group, particularly studied by Professor Beaudoin de Courtenay (2), is the group of Resians established in the

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1. Although certain philologists attach the Kaikavci of Croatia to the Slovenes, we relegate them to the next chapter; they consider themselves to be Croats.

S.P. Sl. 177 2. A Pole, despite his French name, Mr. Beaudoin de Courtenay today lives in St. Petersburg. Translator.

/101 [illegible] Friul, in the neighborhood of Udine. They[1] are crossed with /146/ Serbo-Croatian blood and perhaps with another, which explains why their language is divided into four dialects. These Slavs of the Friul are settled in eight purely Slovenian communes of the district of San Pietro, in three communes and several mixed localities of the districts of Taranto, Cividale, Gemona and in the purely Slavic commune of Resia (district of Moggio--German, Reschenscheideeck). S.P. Sl. 144 Beaudoin de Courtenay estimates that the Slavs of the districts of Gemona and of Tarcento are Serbo-Croats, those of Stara Gora and of Cividale are Slovenes; according to him the inhabitants of the district of San Pietro are Slovenes crossed with Croats and Resians, the product of the mixture of a non-Aryan people with the primitive Slavs.

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VII

THE CROATS AND THE SERBS

S.P. Cr. Sb. 101 S 29. Historical Introduction.--The Croats and the Serbs belong like the Slovenes and the Bulgars to the south Slav or Yugo-Slav family (1). They formed at the outset a single group, which

1. Yugo means south. Translator.

history has divided into two sections, into two nations, the Serbs and the Croats. Both of these two nations, even though they are conscious of their kinship, lay claim to an autonomous life.

cf. Sl. S.P. [197] Even formerly there existed distinctions between the various sections of the future Serb unit and the future Croat unit. But these distinctions were not deep ones. They consisted of dialectic shades of difference, the organization into different tribes, distinct political outlooks, etc.

S.P. Cr. Sb. 174 [197] At the beginning we find ourselves in the presence of an aggregati of tribes belonging to a single group, belonging to a single linguistic type with very slight differences; this group left its early homeland in the region of the /148/ Carpathians, moved towards the Danube, then the Dra the Sava and the Balkan peninsula. The various tribes settled over a considerable extent of territory, without geographic unity; they were separated by the mountains; they communicated with each other with

[1] [i.e. Resians in the Friul -- Analyst]

S.P. Cr. Sb. 174 [101]

difficulty. They isolated themselves from one another, they were concentrated in different political groups, they assimilated the debris of the autochtonous nations. In the northwest the Croat area in the largest sense of the word took shape--bounded in the tenth century by the sea as far as the mouth of the Cetina (Tsetinia), established on the Kupa and the Drava--the location of the frontier along the Bosnian side is not clearly known; and on the other hand the Serbian area in the largest sense of the word included everything to the east of Croatia as far as the Shara mountains (Shar-Planina) and the region of the Morava. To this Serbian region Constantin Porphyrogenetos added the maritime tribes of the south between the Cetina (Tsetinia) and the Piva, Scutari (Skadar) and Durazzo (Drac).. But originally these regions did not belong to the Serbs. At what epoch did the Serbo-Croats occupy this territory? We do not know exactly.

Certain families, perhaps even tribes, crossed the Danube before the fifth century, but the total immigration did not take place before the fifth or sixth centuries. What we may affirm is that they did not come in the seventh century in the reign of Heraclius (about 630-640), as is recounted by Constantin /149/ Porphyrogenetos according to tradition; they took part in the general immigration movement of the Slavs towards the Balkan peninsula in the fifth and sixth centuries.

S.P. Cr. Sb. 101 175

From the very beginning the history of these Slavs, conditioned by geographic influences, followed two different currents. The tribes of the northwest, settled in favorable conditions near the sea, were the first to form a sizeable state (perhaps from the seventh century, but especially during the ninth and tenth centuries). They gave to it the name of Croatia, the origin of which is not known and of which no satisfactory explanation exists.

The tribes of the south and of the east were a long way from the sea; they inhabited a mountainous and poor region; they did not develop a political life until later on, towards the tenth or eleventh century. They grouped themselves about the tribe of the Serbs which originally was settled on the Tara, Lim, and IbarRivers. It is in Novi Pazar (ancient Rascia) that the word Srbia is first met with. This name spread throughout the region of the southwest which was detached from the Croat national unit. From that time two political entities developed side by side, often even in combat with each other; and political divorce finally took place when Croatia in 1102 became

1: Niederle--94 E-5 1911 E/C Slavic Peoples E/C
Croats EF4
Serbs EF6

SP CR Sb attached to the Hungarian crown. In 1526 it passed, with that crown,
101 175 under the scepter of the Hapsburgs.

SP CR Sb The Serbs on their side were getting ready in the twelfth century for /150/ the most brilliant period of their history, a period inaugurated by the great
175 zupan Stevan Nemanji (1168-1196). The breach widened still further when the two groups found themselves separated from a religious view-
Ca Sb point. The Croats, as a result of their political ties with the pope,
[795] had received from Rome the royal crown, the liturgy, and the Catholic hierarchy. The Serbs, on the other hand, had received from Byzantium Christianity and also antocephalous church, at the time of Archbishop Sava, brother of the first crowned Tsar, Stevan. This double ecclesiastical influence deeply penetrated into the entire national life and manifested itself in the literature.

CR Sb While the Croats used the Roman alphabet, the Serbs used the
212 181 cyrillic alphabet. The former followed Latin culture; the latter Byzantine culture.

Sb 175 668 Serbian power was destroyed by the Turks at the battle of Kosovo (1389); but they did not draw any nearer to the Croats. Subject to the Osmanlis, they preserved their national character, they again recruited their energy, and at the beginning of the nineteenth century, after the insurrections of 1804 and of 1815, they regained little by little their political autonomy.

The Principality of Serbia appeared as a solid nucleus ready to gather together all of the Serbian elements of the Balkans into a new national unit.

Sb CR 175 668 /151/ During this time[7] the Croats unfortunately exhausted their strength in perpetual warfare against the Turks and in struggles for either internal independence or for the dynasty. Recently both the Serbian government and the Austrian government have equally disappointed the hopes of the Serbo-Croatian nation.

Recently the annexation of Bosnia and Hercegovina to Austria has completely nullified the dreams of a Great Serbia.

000 This political situation has exercised a profound influence, not

[7] [from the 12th - 19th centuries -- Analyst]

000 only upon the internal situation of the two sections originally unified, but also upon their mutual relations.

S.P. Cr. Sb. 668 191 There indeed developed between 1830 and 1840 a movement called Illyrian, which sought to unite them,[1] but it had no other results than to unify the literary language for which the dialect called stokavski was adopted. But from the political viewpoint, each of the two sections, despite the original unity of their language, differentiated only by dialectical shadings, followed its own course.

S.P. Cr. Sb. 175 167 Sb [361] Their[1] development has been particularly hindered by exterior circumstances. At first there were the Turkish invasions and the servitude which followed them. Many of the groups emigrated from their ancient homes to seek a more certain asylum. At the outset, Serbian colonization went upstream on the Morava, towards the south. The first centers, the first /152/ capitals were Novi Pazar, Pristina, Prizren, and Skoplje.

But the arrival of the Turks completely displaced the movement. Beginning with the sixteenth century, the Croats went back towards the north, and the Serbs did so even more. To escape from the Turkish oppression, Croat colonies were established in Hungary, in the region situated between the middle reaches of the Raab, the lake of Ferto-Tava (Neusiedler Lake), Bratislava and Vienna. Some even pushed as far as into Moravia and the interior of Hungary.

S.P. Sb. 175 167 These migrations greatly modified the type of the primitive Serbian population. From the regions which formerly had been the home and center of the nation, from Kosovo Polje, from Old Serbia, hundreds of thousands of men came forth to establish themselves in the relatively peaceful regions of Austria-Hungary.

This movement began at the end of the fourteenth century, after the battle of Kosovo (1389) and the conquest of Skoplje by the Turks (1391), after which the Turks began to march towards the region of Lom, Bosnia, and the country of Khum, and finally towards the north. The Serbs then had to withdraw towards the Danube and move their Sb [682] center towards Krusevac and finally towards Smederevo (Semendria). In 1459, the Turks definitely abolished Serbia, and in 1463, Bosnia. The Serbs then began to cross in great masses to the other side of the

[1] [i.e. Serbs and Croats--Analyst]

Danube and of the Sava. Towards 1481, 50,000 of them emigrated /153/ form the region of Krusevac, and these migrations were repeated several times from the sixteenth to the eighteenth centuries, especially after the defeat of the Turks before Vienna, in 1683, and after the treaty of Karlovci (Karlowitz) in 1699, as a result of which the Turks were compelled definitely to give up Hungary and Transylvania. The Serb colonization was favorably regarded by Austria, and the Court of Vienna did not hesitate to promise liberties and privileges, of which only very few were later realized. Also, on numerous occasions, notably in 1750 and 1752, the Serbs left the Austrian State and went to settle in Russia, in New Serbia, of which we shall speak later on.[1]

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From the outset of the fifteenth century, we find Serb colonies in the island of Czeplo, then later in Srem (Syrmien), Backa (Baczka), the country of Torontal and of Timisoara (Temesvar). The great migration into these countries took place in 1690, under the leadership of Arseniye III Tsmoievitch, patriarch of Ipek (Petch), who led, it is said, 80,000 persons; another took place in 1737 under the leadership of Arseniye Iovanovitch. In Styria, there were Serb colonies near Ptuj from the sixteenth century. The original Slavic domain of ancient Serbia was depopulated to such an extent that it was occupied by Albanian refugees; we can testify even today to the existence of this Albanian wedge which becomes sharper every day, which penetrates into the very heart of ancient Serbia, as far as Kosovo Polje, and which thrusts its point as far as the present kingdom. /154/ Today the region of Kosovo Polje is called Arnautluk (the country of the Arnaut or Albanians) and, according to the information furnished by Nusic, there are very few villages which do not contain Albanians, and there are some which have no Serbs at all, even though they bear Serbian names. Three quarter of the population is made up of Albanianized Serbs. A few years ago the Albanians were even settled in the Principality of Serbia, on the Toplica, Jablanica, and Morava Rivers; they left after the war of 1878 and the region has again been occupied by the Serbs. In 1900 only 2,151 Albanians were counted in Serbia, almost all of them in the district of Vranie, where 205,000 Serbs are found alongside them.

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This withdrawal of the Serb national group toward the north was the result of the Turkish wars, and it is only during the past few

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[1] [cf. Cat. 11b, p.101 -- Analyst]

years that Serbia has recognized how much she has lost and how little S.P.
she has gained: for the region of Novi Pazar and of Kosovo is the SB
keystone of her future. The Albanian question is a vital question to 167
Serbia. 175
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Furthermore, in the Serbian section of the Balkan peninsula, S.P.
there have been many internal migrations between the different regions, SB
migrations which recently have been studied by Mr. Cvijic. In these 166
movements Serbia played a passive role; an active role was played
by Hercegovina, by Montenegro, and by a portion of Macedonia.

/155/ If the Serbs in the southwest withdrew before the Albanians, S.P.
in the northeast they withdrew before the Rumanians. This is what is SB.
found not only in the Hungarian Banat, where a great number of 167
Rumanian villages bear Serb names, but also in the Kingdom of Serbia 563
where, at a bend of the Danube, between Milonovac and Zajecar,
the Rumanians have penetrated in compact masses and where the Serbs
have been unable to absorb them. It even appears, according to Mr.
Resetar, that they are increasing in numbers, even though the official SB.
statistics try to diminish their number. For 1900, 89,873 of them[1] [191]
were enumerated; but there were also 32,556 bilingual persons speaking
Serbian. To compensate for these losses, one may point out the SB
success of the Serbo-Croat national group in Dalmatia, where the sea- 167
coast which previously was Roman, is rapidly becoming Slavisized.
This Slavisation did not take place immediately upon the arrival of
the Slavs in Roman Dalmatia, but was the result of a long process
which in part Slavisized the Romans and in part forced them to migrate. SB.
It was only in the Seventeenth Century that the Romans disappeared,[2] c,
and a few vestiges of their former tongue remained as a sort of slang [191]
in the island of Krk (Veglia) until the end of the nineteenth century.

In the fifteenth and sixteenth centuries, Split (Spalato) and S.P.
Dubrovnik (Ragusa) were already Slavic. At the time of the Turkish Cr.
invasions the Adriatic seacoast was first depopulated, then colonized SB.
again. From the neighborhood of Zadar (Zara) Slav colonies crossed 175
into southern Italy /156/ where their descendants can still be found 167
today. We shall speak of them in a short while.

On the western frontier of Serbia between the Morava, the S.P.
Timok, and the Pirot, there was for a long time a transitional zone SB

[1] [Rumanians in the Kingdom of Serbia--Analyst] 563

[2] [Along the Dalmation coast--Analyst] 167

S.P. Sb. Bg3 167

between Serb territory and Bulgar territory. The nationality of the inhabitants of this region has been for a long time a matter of controversy. But since the Serbs have occupied it and have brought to it their civilization, it can no longer be differentiated from the Serbian group. According to Mr. O. Brosh, an analogous phenomenon occurred in the south, in the section of Serbian territory called Old Serbia.

S.P. Cr. Sb. 101

S 30. Territorial Boundaries.--

The Serbo-Croats are divided today among several states. The Croats belong entirely to Austria-Hungary. In fact, they occupy the Slavic section of Istria and of the seacoast, a section of Dalmatia and of Bosnia, all of Croatia and Slavonia, with the exception of Srem (Syrmien), and are scattered besides in western Hungary. The Serbs have their principal nucleus in the Balkan peninsula. They are settled in the independent kingdom, in Bosnia-Hercegovina annexed to Austria, and in a section of Dalmatia, in the independent principality of Montenegro, in the northern sections of the Turkish vilayets of Scutari (Skadar) and of Skoplje, in the north of Slavonia, and they /157/ form sizeable islands in South Hungary.

Because of the great size of the area over which they are scattered, their boundary is poorly defined and it is difficult to trace its outline. It is still more difficult to trace the boundary which separates the Serbs from the Croats. This is how one could mark it approximately: It starts out at the little stream of Dragonja and from the Croat town of Buzet (Pinguente), where the Croats of the two dialects kaikavski and cakavski meet the Slovenes and the Italians; then the border runs down to the south and passes into Istria through Beram (Vermo), Vodnjan (Dignano), and reaches Pula (Pola), then it follows the seashore of the Adriatic as far as the Bojana, which runs into the lake of Skadar (Scutari). Certain cities, Rijeka (Fiume), Zadar (Zara) are in great measure inhabited by the Italians. On the other hand, Sibenik, Trogir (Trau), Split (Spalato) are Slav. However, there are in the Kvarner (Quarnero) Islands some Italian localities.

S.P. Cr. [117]

S.P. Sb. 101

From the Bojana the line which separates the Serbs from the Albanians runs through the middle of the lake of Skadar (Scutari) and passes to the south of the frontier of Montenegro through Sutorman, Vila, Gusinje, Plav, near Pec /Ipek/, then below Djakovica, Prizren, it reaches Mount Chardagh and Mount Karadagh and comes to Vranje

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101

on the Morava. (1) Thus, as we already have pointed out, in the region of Novi Pazar and of Kosovo, the Albanian element has made such progress that it now reaches as far as Prepolie, Sienitsa, Novi Pazar, Mitrovica.

From Kraina, the Serbian boundary runs toward Pirot, Zajecar and the Danube. It crosses that stream at Dolnji-Milanovacs and enters the Hungarian plain at Svinitsa, where at the outset it runs along the Danube. Then at the level of Stara Moldava, it turns again towards the north. After that it is not possible to draw a line, because, in these regions the Serbs and Croats do not live in compact masses. but form a series of islands of varying sizes in the southern section of the county of Krasso-Szoreny*, in the entire county of Timisoara (Temesvar) and of Torontal*, the southern section of Backa, the east of the county of Baranja, the south of the county of Szomod*, the west of that of Heves, of Soprony (Pressbourg) and of Mosony.

/159/ In southern Hungary the area situated between Feertemplom, Vrsac (Versec), Venga, Timisoara (Temesvar), Arad, Szeged, and Sombor is considerably populated with Serbs.

The boundary of Serbian territory, as far as one may make it

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1. The Serbs claim for their national group the area of Tetovo, Skoplje, and Kumanovo. They draw the boundary of their language /158/ through the Chardagh and then run it towards Tetovo, Skoplje, Kratovo; some of them even run it towards Kyustendil, Radomir, Iskets, Berkovica, Belogradchik, Kula, and Bryagovo (for example, Belic on his recent map). Mr. Resetar has the southern boundary start from Ulcinj and runs it the length of Montenegro (Plav and Gusinje are mixed localities), then from the Albanian Alps to the point where the two Drim (Drin) Rivers run together. The western boundary, if only the pure Serbian dialect is considered, goes from Janjevo in Old Serbia as far as the point where the two Morava Rivers run together, at Stalac, then it runs towards Bukovik, Rtanj, Toupijnitsa near Zaitchar and the Timok, which it follows to the Danube; the region of Vranje-Pirot presents certain characteristics of the Bulgar dialect in its language; but one may, as a consequence of political circumstances, consider it as a Serbian region.

1: Niederle--100 E-5 1911 EE Slavic Peoples
Serbs EE6
Croats EE4

S.P. Sb. 101 make it out, starts from Stara-Moldava and passes through the villages or towns of Kroupica, Subotica, Izbiste, Aulma*, Dolova*, Dobrica, Roudna, Srpski Modosh, Srpska Boka, Srpska-Neuzina, Bokosh, Orlovat (Orlod), Perlez*, Veliki Beckerek (or Zrenjanin or Petrovgrad). Petrovgrad, Melenci, Curug, Nadal*, Turia (Torja), Sentomash, Despot, Sentivan (Szent-Ivan), Paraga*, Tovarichovo*, Deronie*, Vaiska and Sonta (Szond) on the Danube. Then it is necessary to point out a certain number of Serbian islands, especially the rather large group of the county of Torontal, to the east of Senta (Zenta), as far as Velika Kikinda, and a certain number of islands, for example that of Krasso, in the county of the same name, others in that of Timisoara, in Backa, around Sombor (Zombor), and even in the county of Budapest and, beyond the Danube, islands in the outskirts of Mohacs. Here S.P. Cr. 101 the Croatian domain begins, represented by a few islands in Magyar and German areas, between Pecs and Mohacs. The compact group of Croats starts in the south of the county of Szomod, at Stara (Sztara) on the Drava. At the beginning it forms a group of communes along the river, then another group in the county of Szalad*, where the Croat tongue is spoken to the north of the Mura, and it extends as far as Kanjiza, on the frontier of Styria.

/160/ A long chain of Croat villages stretches out in the counties of Vas, of Soprony and of Moson, between the frontier of Hungary and the middle course of the Raab, as far as the Leitha and the Danube. These villages are divided between four principal groups. The Croat S.P. Cr. [177] colonies have even crossed the Leitha and the Danube and penetrated as far as the outskirts of Pozony, as far as the lower Morava, on the banks of which a few of them have been Slovakized.

In 1900, 1,560 Croats were enumerated in this area. They descend from the colonists brought in by General Christoph Teufenbach.

The Croat boundary then runs down from Kanisza towards the south, the length of the frontier of Styria and Carniola, as far as the northeast corner of Istria, and it rejoins, by way of Podgrad (Castelnuovo), Soczërgy and Rakitovicza, the Dragonja (Dragongna) River from which we started a short while ago.

S.P. Cr. Sb. 101 We find other Serb and Croat colonies outside of this compact region. In the first place many of them are found in Albanian country, notably in Old Serbia which is becoming re-Serbianized more and more, and also in Macedonia. Regarding this province, we are unable, because of the contradictory character of our information and of the brevity of this book, to furnish detailed data. Some Serbs live in the regions of Tetovo, of Kumanovo, of Skoplje.

Aside from the Serb and Croat groups which /161/ may live in the principal cities of Europe, there are also colonies in Italy, in Russia, and in America.

In Italy, as a result of the Turkish invasions, Croats settled in the Udine area where they became mixed with the Slovenes (see Section 28)[1] and also in the Abruzzi. There they still exist today in the district of Molise and in the province of Campobasso where there are still three villages today: Acqua Viva Colla Croce (Cruc), San Felice Slavo, Montemitro (Mundimitar). There are about 5,000 persons. Italian statistics do not count individuals, but families. The three communes which we have just named are the remains of a large Slavic area which stretched as far as the province of Chieti. These Croats are the descendants of the emigrants who came in the sixteenth century from the seacoast of Dalmatia, between Makarska and the Naretva (Narenta).

Between the years 1750 and 1752, a great number of Serbs, discontented with the behavior of the Austrian government, migrated to Russia. They settled in the northern section of the gubemiya of Kherson, in the districts of Yelizavetgrad (now Kirovograd) and of Alexandrovo, and the city of Yelizavetgrad was their principal stronghold. Founded in 1756, it was at first called Fort Saint Elisabeth. The region was named New Serbia. In the northeast of the gubemiya of Ekaterinoslav, another area was called Slaviano-Serbia. It was located between the northern Don, the /162/ Bakhmut (now Artemovsk), and the Lugan. But these Serbs, whose religion was the same as that of the Russians, were completely Russianized and were not reported separately in the Russian statistics. In 1842 Safarik still showed them on his ethnographic map. Mr. Florinskii, in his recent work, estimates their number at 9,000; but he adds that they have almost entirely forgotten their original language.

In recent times, many Croats of Austria-Hungary have emigrated to America; American statistics confound them with the Slovenes and give, for example, for the year 1905 a total of 35,000.

[1] [cf. E16 Slavic peoples, 1: Niederle, pp. 91-92, category 11C — Analyst]

000 give, for example, for the year 1905, a total of 35,000.

S.P. 56 121 167 The number of Serb emigrants is not so large. They settle especially in the cities of North America. There have also been, for the past thirty years, colonists in New Zealand and in the Auckland Islands.

S.P. Cr. 181 162 It is very difficult to determine the boundary between the Serbs and the Croats. In Hungary, as we have already said, it begins at Stara, on the Drava. But the official statistics of Croatia and Slavonia do not distinguish between Serbs and Croats. It is the same in Cisleithania and we do not have the required information. One may, to a certain degree, take advantage of the statistics showing religious adherence and of the new map of Dr. Vasa Ruvarac. But this map gives only the division by districts and besides, as we /163/ have previously mentioned, religion itself is not an absolute indication.

S.P. 96. 161 S 31. Statistics.---It is very difficult, if not impossible, to give statistics about the Croats and Serbs, either all together, or taken separately. For the Turkish area we have no certain census and we are reduced to the guesses of individual Serbs or Bulgars, who, pursuing the tendencies which statisticians adopt, differ from one another to an unusual degree. (1) For Istria, the seacoast, Dalmatia, Bosnia and Hercegovina, we do not have a distinction made between Serbs and Croats. Such distinction is found only in the Hungarian statistics. On the other hand, as will be seen further on, we assign to the Bulgars the population of Macedonia, properly speaking, south of Sofia. The following gives the approximate numbers of Serbs and of Croats in 1900:

Austria	711,382
Croatia and Slavonia	2,101,580
Hungary, approx.	700,000
Rieka (Fiume)	13,929
Bosnia-Hercegovinia (according to the census of 1905), approx. /164/	1,650,000
Montenegro, approx.	350,000

1. In 1889, the Serb S. Gropcevic figured that in Old Serbia and in Macedonia there were 2,048,000 Serbs and 57,600 Bulgars. In 1900, the Bulgar Kancov figured 700 Serbs and 1,180,000 Bulgars.

S.P.
cr.
Sb.
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Kingdom of Serbia	2,298,551
Old Serbia and Macedonia, approx. . . .	300,000
Vilayet of Skadar (Scutari) and Albania, approx.	100,000
Italy	5,000
Russia	3,000
America and other countries.	300,000
Total	8,533,442

We should add one detail. In Hungary, the official statistics enumerated, in 1900, 2,730,749 Serbo-Croats; but the Sokci, Bunievci and Krasovani (1) Catholics were counted separately. They were carried with other nationalities under the heading: various languages. We can, with the Serbian almanac of the Matica of Novi Sad for 1903, figure on 108,267 of them and add this number to the Serbo-Croats. Professor Cintulà* arrived at a similar evaluation (between 105,000 and 110,000).

In Bosnia and Hercegovina, an official census was held in 1895, in Montenegro, at the end of the year 1896; by taking into account the annual increase, one may arrive at approximate results. I have been unable to secure official results for Montenegro. I have written several times, but my letters have remained without reply.

For Old Serbia and Macedonia, it is now impossible /165/ to give an exact total. I have accepted that of 300,000, basing this upon the latest information which we have upon the Serbs (including the Mohammedan Serbs) in the region of Novi Pazar, Kosovo Pole, Metohija and the bishopric of Skoplje. A Serbian almanac raises this figure to a million. The evaluation of Hilmi Pasha (1905), who estimated in Macedonia 600,000 Serbs and 170,000 Bulgars among the entire mass of population, is evidently erroneous.

For the vilayet of Skadar (Scutari), Bianchi figured, twenty years ago, 70,000 Serbs.

In the matter of the distribution of the Serbs and the Croats, the Hungarian statistics for 1900 placed in Hungary 188,552 Croats, 434,641 Serbs; in Croatia-Slavonia, 1,478,000 Croats, and 610,909

1. These names will be explained further on.

S.P.
Cr.
Sb.
164

Serbs, or a total of 1,667,377 Croats and 1,045,550 Serbs, while leaving out the Sokci, the Bunievci and the Krasovani, which the Serbian almanac, of which we have spoken above, assigned to the Serbs. The same almanac assigned to the Serbs the Catholics of Bosnia-Hercegovina (334,000). It also found 100,000 Serbs in Austrian Dalmatia.

According to these Serbian statistics, there are in Europe a maximum of 2,300,000 Croats. But the Croats figure otherwise, and in assigning to themselves the Bosnian, Bunievci, and Krasovani Catholics, they arrive at a total of 2,700,000 for Europe. Since statistics in Croatia and /166/ in Cisleithania make no distinction between the two nationalities, it is impossible to make any positive statement.

The Academician Jagic (1) secured from the patriarchate of Karlovci official data from which he concluded that the number of Orthodox Serbs of Hungary and Croatia is 1,149,314. This total comes within about 100,000 of being what the Hungarian statistics have indicated.

S.P.
Cr.
Sb.
163

The increase of the Serbs and the Croats in Hungary, as far as we may judge from the statistics, is taking place in a very unequal manner. It is in Istria that the Croats have the lowest birth rate; they are withdrawing before the Italians. (2) In 1851, they made up 57.30% of the population; in 1906, this figure fell to 42.58%. In contrast, the Croats of Dalmatia, who were numbered at 378,676 in 1851, had increased to a total of 562,000 in 1900. They represented 96.1% of the total population a half-century ago. Today they represent 96.6%.

For the decade ending in1890, the increase in Istria was 8.64%; in Dalmatia, 12.58%. If we consider only the national group, we find the Serbo-Croats of Austria /167/ an increase of 10.3% in ten years, or 1.03% per year. This is, after the Poles, the highest rate in the Empire. In Croatia and in Slavonia, the gross increase was 1.04%;

1. Formerly professor at the University of Vienna, corresponding member of the Academie des Inscriptions. For his works see the Journal des Lavants for 1908.

2. One must never forget that the official censuses are made up to the benefit of the Italians and consequently are unfavorable to the Croats.

S.P. Cr. Sl. 163 the net increase 0.98%.

In the Kingdom of Serbia, the rate, for a period of ten years, was still greater; gross total, 14.8%, net total, 14.2%, otherwise speaking, the birth rate exceeded the death rate by 1.48%. During these latter years, one notes a much more considerable increase but it results from the large number of migrations of persons fleeing from the Turkish territory. The same may be said for Bosnia and Hercegovina, where, as a result of immigration, an abnormal increase was produced at the end of the last century (from 1879 to 1895, 2.15% on an average). Between 1901 and 1904, the increase was only 0.95% per year.

In the north, the Croats and the Serbs are threatened by the Magyars in Hungary and by the Germans in Croatia. The Magyars and the Germans are greatly increasing in number in Croatia. In the space of ten years, from 1880 to 1890, the Serbo-Croats in this province increased by 12.23%, the Germans by 41.3%, the Magyars by 66.1%. In the years 1890 to 1900, the Slavs increased by 8.96%, the Germans by 13.12%, the Magyars by 36,3%. Thus, between 1880 and 1900, the relative number /168/ of Slavs decreased from 90.48% to 87.22%; that of the Germans increased from 4.4% to 5.53%, that of the Magyars from 2.19% to 3.74%.

000 This state of affairs is not yet very serious, but nevertheless it gives rise to concern about the future.

S.P. Sr. Sl. 167 The Serbs and the Croats should agree to resist with a common front, all the more as their birth rate is weak, weaker in the areas inhabited solely by them than in the areas with mixed population and as they are constantly diminished by emigration. Between 1880 and 1900 this took away from them more than 100,000 souls and in these recent times the Croats have emigrated in rather large numbers into the two sections of America.

S.P. Sb. 705 162 We have already pointed out the decrease in the numbers of Serbs in the area of Novi Pazar and Kosovo. Alongside the Orthodox Serbs there are to be found today in this zone many Albanianized Mohammedan Serbs--notably of the tribes of the Gash and of the Berish, also 6,000 Cherkessians who settled there in the years 1858-1862. In this zone there are no Turks properly speaking. S.P. Sl. [563]

1: Niederle--106 E-5 1911 EK Slavic Peoples E16
Serbs EF6
Croats EF4

S.P.
Sb.
[illegible]
162

According to Turkish statistics, in the plain of Kosovo, that is to say in the kazas of Pristina, Vucitrn and Mitrovia, there are 80,000 Mohammedans and 22,000 Orthodox; according to private Serbian statistics there are only 1,956 Serb homes with 14,000 persons. Kancov in 1901 counted at Novi Pazar, Kosovo, and Metokhia, 250,000 Albanians, 100,000 Serbs, and 90,000 Bosnians /169/ who spoke Serbian, while being Mohammedans and enemies of the Serbs.

S.P.
Cr.
Sb.
161

In the matter of population density, the areas occupied by the Croats and the Serbs are particularly well divided. In Montenegro, it is figured that there are 18 persons per square kilometer, in Bosnia-Hercegovina 30.7, in Dalmatia 46, in Serbia 51.6, in Croatia-Slavonia 56.8, in Istria 69, at Gorica 80, on the seacoast 95. The ratio between the two sexes is particularly interesting. In comparison with other Austrian areas the masculine sex is much more numerous; but the proportions vary according to the areas. Thus for each 1,000 men there are in Dalmatia 976 women, in Istria 933, at Gorica 970, along the seacoast 973, in Serbia 945.6, in Bosnia 893.4, in Montenegro, 882. On the average, throughout the Austrian territory, for every 1,000 men there are 974 women. In Croatia-Slavonia the number is 988, and if we count only the men--leaving out the army--the figure rises to 1,011. Vrbanic gives for 1,000 men 963 women, and he explains the reasons for this ratio. Many more males than females are born here, and during the early part of life there are fewer who die than in the rest of Europe. During the first year the number of deaths is 8.3% for Bulgaria, 21.2% for Croatia, 16.3% for Serbia.

S.P.
Cr.
Sb.
162

Vrbanic gathered in 1896 very interesting data /170/ on the birth rate of the southern Slavs, notably the Serbo-Croats. It is true that they are based upon anterior facts, but they are still of interest.

He finds 40% of the people married among the Serbo-Croats. Serbia especially presents unusual figures.

According to the statistics of 1900 there are only 25.4% unmarried and 67.7 married; 36% of the men and 57% of the women are married before the age of twenty years. Among the Serbo-Croats of Austria, the unmarried are estimated at 58.6% and married persons only at 35.4%. In Croatia-Slavonia, in 1900, above the age of fifteen, 30% of the men were unmarried, and 22.7 of the women, and 63.7% and 64.5% were married. In Serbia, the number of births is 44.45 000

1: Niederle--107 E-5 1911 E16 Slavic Peoples E16
Serbs EF6
Croats EF4

S.P. Cr. Sb. 163 In Serbia, the number of births is 44.45 per 1,000; in Croatia, 44.18; in Damatia, 38.39; in Istria 37.43. In Bulgaria the rate is only 36.36. But if we take into consideration only the legal marriages, we ascertain that for every 1,000 women there were 290 births at Gorica, 273 in Istria, 257 in Dalmatia, 215 in Serbia (same figure in Bulgaria). This is a relatively low birth rate, and, in Serbia and Croatia, the lowest in Europe. Thus it seems that the large number of births depends only upon the number of marriages and not upon fecundity.

S.P. Cr. Sb. 165 /171/ According to Vrbanic the death rate is 30.24 per 1,000 in Croatia, 27.79 in Istria, 27.16 at Gorica, 25.67 in Serbia, 24.38 in Dalmatia. (It is only 18.00 in Bulgaria). The death rate is then higher in Serbia than in Bulgaria. In Bulgaria, in fact, far fewer infants died during their first year (8.3% only, 16.3% in Serbia, 15.4% S.P. Sr. 163 in Dalmatia, 21.2% in Croatia). The rate of increase through births is, then, 1.83% for Bulgaria, 1.87% for Serbia, 1.4% for Dalmatia, 1.39% for Croatia, 0.98% for Gorica, 0.96% for Istria, which gives an average for the southern Slavs of 1.57%.

S.P. Cr. Sb. 162 795 Religion is one of the principal marks which distinguish the Croats from the Serbs: the Croats are Catholics, the Serbs Orthodox and Mohammedans. But this is not an absolute indication. There are Orthodox who consider themselves to be Croats. Thus the latest Croat statistics give 2,075 more Orthodox than the Serbs who were enumerated (616,518 Orthodox against 614,543 Serbs). And there also are numerous Catholics who consider themselves to be Serbs or who are claimed by the Serbs. Such are, for example, the Catholics of Dubrovnik (Ragusa) and of the Gulf of Kotor (Cattaro), or the Sokci, the Bunievci and the Krasovani of Hungary.

In the Kingdom of Serbia, Serb means Orthodox. There are 98.7% Orthodox, /172/ 0.40% Catholic, 0.60% Mohammedan. In 1895 there were 548,632 Serbian Mohammedans in Bosnia-Hercegovina S.P. Cr. Sb. [167] (that is 34.9% of the population). But it must be stated that they are decreasing through emigration. Official statistics have, between 1883 and 1905, given 32,625 emigrants of whom 30,434 were Mohammedan. In Bosnia and Hercegovina there were reported 637,246 Orthodox (that is 42.9% of the total population), and 334,142 (21.3%) Catholic. (1)

1. In Bosnia-Hercegovina the Mohammedans are in the majority at Saraievo and in 12 districts, the Orthodox in 25, the Catholics

S.P. Cr. Sb. 795 162 in 12. During the first years which followed the Austrian occupation, emigration was quite considerable; it still continues, but it is slowing down. The official figures for 1906 give 590,900 Mohammedans, 760,000 Orthodox, and 360,000 Catholics. Mr. Florinskii figures for the entire Balkens 820,000 Mohammedan Serbs.

In Dalmatia in 1900 there were 96,279 Orthodox, 496,778 Catholics which gives 16.2% and 83.6%. The other Austrian areas are Catholic (Istria 99.6%, the seacoast 98.5%). In Croatia and in Slavonia there are 1,721,416 Catholics, and 616,518 Orthodox, that is 71.2% and 25.5%. The total figures for the censuses of Budapest and Zagreb are not completely in accord, but the proportion remains the same. In Montenegro, according to Vrbanic, there are 87.5% Orthodox, 3.1% Catholics, and 9.3% Mohammedans whom Vrbanic considers as Slavs.

S.P. Sr. Sb. 212 From the viewpoint of education /173/ the Serbo-Croats are very much behind. Throughout Austrian territory the number of illiterates reaches 74.14%, in Croatia 54.4% and even 56%, if one is to believe the Hungarian statistics. It is especially Dalmatia which is backward. In 1900, 64.8% of the men and 86.6% of the women did not know how to read or write. Teaching is also greatly neglected in Istria and still more in the Balkan countries about which we do not have any documentation except in the Serbian statistics. There are in Serbia only 21.3% literate (55% in the towns and 15% in the villages).

S.P. Cr. Sb. 162 With regard to occupations, the Serbs and the Croats are primarily an agricultural people. In Istria and in Dalmatia there are 86.9% farmers (industry 4.6%, commerce 3.8%, public services 4.7%). In Bosnia-Hercegovina 88.34%. In the Kingdom of Serbia 85.23% of the population devote themselves to agriculture and to raising cattle.

S.P. Cr. Sb. 578 S 32. Internal Differentiation.--The Serbs and the Croats do not differ greatly either from the physical viewpoint, or from that of linguistics or in the manner of living. Differences have been created solely by the political situation, by religion, and by literature. There are, however, certain shades of differences and certain special groups which we mentioned a short time ago.[1]

S.P. Cr. Sb. 114 From the anthropological viewpoint there is, a far as we know at present, a much greater /174/ difference between the Serbo-Croats and the other Slavs than between the Serbs and the Croats

[1] [cf. cat. 116, pp. 92-95, pp. 105-106, p. 107--Analyst]

Sf. Cr. Sb. 590 423 342 and the other Slavs than between the Serbs and the Croats. The two groups[1] coincide in the matter of the zadruga (communal holding of rural property), and in matters where considerable differences are to be noted, for example in the arrangement of houses, the boundary line of difference does not coincide with the Serbo-Croat frontier. The Roman type with a single hearth predominates in Montenegro, while in Dalmatia, in Hercegovina, and in the other areas the High German type with two hearths predominates.

Sf. Cr. Sb. 191 According to Weissbach, the Serbo-Croats present the following characteristics: tall stature, strong preponderance of the dark type, especially in Bosnia-Hercegovina, strongly brachycephalic and of an extremely large cranial capacity. The cephalic index is an average of 84 (85.7 among the Bosnians and the Croats of today). The cranial capacity is 1,524. There are 93.5% brachycephalics and 6% mesocephalics. Weissbach concluded that the Serbs and Croats should be considered as forming one and the same people. Recently Mr. Zupanic declared that physical differences exist between the two national groups; but it is uncertain, at the present stage of the science, whether his statement can be justified. Sf. Cr. Sb. 191 From the language point of view, the south Slav group in the west splits up as follows: the Cakavci (1) being identified with /175/ the Croats, the Stokavci with the Serbs, and the Kajkavci with the Slovenes. Miklosic still distinguishes a Serbian tongue and a Croatian tongue. But it is proven today that this distinction has no basis.

(1) These groups are thus named on the basis of the manner in which they say or pronounce the relative pronoun. /rather, pronominal word ca, sto, kaj, meaning "what". Editor./

Nevertheless, we should point out some dialectical shadings which are not in accordance with the political distinctions. Alongside the two great dialects of Stokavci and Cakavci, there are other transitional dialects: the Kaikavski of the west, toward the Slovenes, the dialect of Prizren or of Timok, otherwise called "Old Serb", and the Svrljiski dialect to the east toward the Bulgars. Several eminent philologists, notably Belic, relate the Kaikavstina to the Slovene tongue. According to the recent studies of Mr. Resetar, the Kaikav territory is separated from the other two by a line which starts from Turnovac, on the Drava, reaches Virovitica, runs around Bjelovar, goes to Trnovitica, Jasenovac on the Sava, follows the Sava as far as Belaj, then runs to Trzic, Plaski, Brlog, Nin (Nona) and Zadar (Zara).

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[1] [i.e. Serbs and Croats -- Analyst]

1: Niederle--110 E-5 1911 E/6 Slavic Peoples E16
Serbs EF6
Croats EF4

SP.
CS.
SS.
197
[illegible]
101

Towards the south, the Kajkavci have penetrated into certain localities in the territory of the Cakavci.. Cākavci was spoken ont the seacoast at one time, as ancient documents attest. Here is how this change of dialect is explained: at the moment of the Turkish invasions the inhabitants emigrated en masse towards the north and when they returned later on they had learned to speak Kajkavci. Those who speak the purest /176/ Kajkavski live between Zagreb (Agram), Varazdin, and Krizevac.

The territory of the Cakavci today comprises the greater part of the Adriatic islands, some Dalmatian villages, and the Croatian seacoast as far as the Kupa River.

The most extensive dialect is the Stokavski: in the area located between Vidin, Sofia, and Kyustendil, it is changing under the influence of the Bulgar dialects, and in the southwest, between Vranje and Prizren, under the influence of the Macedonian dialects. There is a whole group of types of speech still little studied, which by certain signs are akin to the Serb group, by others to the Bulgar group, which have been the subject of numerous discussions among philologists and among statesmen. This transitional region of the dialect which Belic calls the dialect of Timok and of Prizren, begins at the Danube at the mouth of the Timok, runs up towards the districts of Nis and of Vranje, Krusevac and Prizren; it divides itself into sub-dialects which bear the name of these localities. According to Belic and Resetar, the eastern frontier of this dialect starts at Ulcinj, goes through Prizren, Janjevo, Prokuplje, Stalac, Zaicar, and returns again to the mouth of the Timok on the Danube.

The secondary groups are composed of the Bunjevci, especially the Sokci in the Backa. We know very little about their origins and not very much more about their political character. They are claimed equally by the Croats and the Serbs. /177/ The Bunievci speak the Stokavski dialect. Another colony is settled in the county of Krasso on the upper course of the Karas (about 7,500 persons). The former ethnographers, Czoernig, Schwicker, Hunfalvy, Dobrovsky, Miklošich, and Drinov, took them for Bulgars. L. Miletic proved recently that their language and their origin are equally Serbian, that their language belongs to the Stokavski dialect, but that it is rather different from that of the Serbs of the Banat. Syrku was mistaken when he pretended

1: Niederle--111 E-5 1911 E16 Slavic Peoples E16
Serbs EF6
Croats EF4
Montenegrins EF5

S.P. Cr. Sb. 137 101 to see them as an entirely independent tribe. All are Catholics. No one knows when they arrived. But they probably have been here since the fifteenth century. The latest statistics show them partly as Serbs, partly as Croats, and the Croats also claim them.

Here are still a few other groups. The purely Kajkavski inhabitants of the zupaniate (1) of Zagreb in the western region, between Samobor and Zumberk, call themselves Prigorci (mountaineers), those who live near the sources of the Kupa, Brajci; one also finds in the neighborhood of Zagreb the names of Berzjaci, Puhovci.

Istria is especially interesting from the viewpoint of such groups. In the north one first meets the Fuckovci who speak Kajkavski and who are so called because of the whistling manner /178/ in which they speak; to the south are the Cicovci, descendants of a Bosnian colony which came in 1532; in the southeast the old Istrian Cakavci distinguish themselves clearly from the later Stokavci colonists who came from Dalmatia and from the ancient Romans, called Vlasi or

S.P. Cr. Sb. [563] Morlaci by their neighbors. In Istria, the Rumanians /Romans?/ still maintain themselves in the villages of Zejani, Brda, Grobnik, Iesenovik, Sutnjevica, Lelaj and Nova-Ves. According to the latest statistics the pure-blooded Rumanians form three groups, one of 389, another of 516, the third of 217 persons.

S.P. Sb. 101 In Serbia a large number of local names has sprung up, borrowed from those of rivers, of mountains, of areas, and of towns. (1) Their origin is not difficult to trace. In Hungary the ancient name of Rasciens, inhabitants of the Raska, an ancient Serbian province has been kept for the Orthodox Serbs.

Local names have developed also in Bosnia from the names of towns and areas. (2)

S.P. M. 101 Montenegro has preserved the former division into tribes, whose names are still known by the people. Beginning in the north, one

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1. Prefecture.

1. We shall not translate them. Translator.

S.P. Sb. [563] 2. There are in Bosnia a few groups of Roman origin, who still speak a Romance language. But the greater part declare themselves to be Serbs. They are called Cincari, Achani.

S.P. M. 101 finds the Hercegovinians who came from Hercegovina; then to /179/ the northeast the Brda (1) and between the sea and the lake of Skadar (Scutari) the Crna Gora (Black Mountain), so-called, with the Krajna. In Montenegrin Hercegovina there are seven tribes: Grahovo, the Banjani, Opushna, Rudina, Nikticke Rudine, Nikticka Zupa, Piva, Drobnjaci, Saranci. In the region of Brda there live seven tribes which are, beginning from the west: (2) the Bjelopavlici, the Piperi, the Bratonozici, the Kuteki, the Vasojevici, the Moracani, the Rovcani. In ancient Montenegro four nahias are distinguished, each of which is divided into tribes: the nahia of Katun (Cetiniani, or people of Cetinie, Njeguchi, Zeknici, Couce, Kcevo, Ozrinici, Bielice, Komani, Zasarcani, Pjeshivtsi, Lukovo), the nahia Ljeshanska (Zecani), the nahia of Rieka (Cekliniani, Liubotinjani); the nahia of Crmnitsa contains a whole series of little tribes called "brotherhoods." In an area which was previously Serbian there are settled today Albanian and Serbian Mohammedans whose principal tribes are those of the Mrkojevici and of the Mikulici, close to Antivari (Bar).

S.P. M. [[illegible]]

S.P. M. [[illegible]]

According to Zanetov, there is still another special tribe, that /180/ of Siren, on the upper reaches of the Lim and of the Bosnian Bistrica.

000 We have attempted to show the respective situations of the Croats and the Serbs, the difference in their political development despite their close kinship, the divergent tendencies, which, as a result of their historic traditions, they both follow with a view to assuring their future.

S.P. 578 Cr. St. 186 Up to the present, numerous conflicts have occurred between these two groups,[1] and one would be mistaken in believing that the relative calm which prevails today is a guarantee of tolerance and peace. Leaving aside the double ideal of a great Croatia and a great Serbia, an contradictory ideal if there ever was one, we run into an entire series of delicate questions, of conflicts which are constantly aggravated. They are met with in Croatia-Slavonia, in Dalmatia

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1. This word in Serbian means "mountains." Translator.

2. According to Hassert and Kovacevic, the Kuci are of the Albanian race, according to Erdelianovic, of the Serbian race. A çertain number of them, the Drekanovici, present a strong mixture of Albanian blood. Erdelianovic considers certain among them (the Boukimirs) as Slavisized Romans.

[1] [i.e. Serbs and Croats -- Analyst]

S.P. 578 Cr. 36 136 (for example Dubrovnik (Ragusa), and especially in Bosnia. This province is truly an apple of discord between these two national groups. Here the Austrian government is attempting to do things somewhat by chance without having a clearly defined idea regarding nationality.

000 What will come of this? What will happen to the country after the annexation? What will be the new relations between Croats and Serbs? We cannot yet tell today.

From the viewpoint of science and of the Slav idea, one should at least proceed with honesty and not shut one's eyes to the true facts. At the outset it would be necessary to determine through an accurate census the relative situation of the Serbs and the Croats and to treat with justice all of the national and political groups. Furthermore, it will no longer be necessary to invent a third Croato-Serbian nation, the Bosnian (1) nation, as was conceived of by the Kallay government a few years ago. Moreover, this innovation was in no wise successful. Since 1907, the official designation "Bosnian" has been replaced by the correct designation "Serbo-Croat."

VIII

THE BULGARS

S.P. B. 101 S 33. Historical Introduction. ---The last Slav people produced by the differentiation of the South-Slav group, is the Bulgars.

Almost all of them live on the Balkan peninsula.

S.P. B. 101 174 Like the other South-Slavs they had their cradle much farther north, somewhere, near the Carpathians, in the vicinity of the Russians. Between the third and the fifth century, they abandoned the Carpathians, began to push through the Thracian and Scytho-Sarmatian tribes, towards the lower Danube, and in the sixth century reached the Balkans. At this time the Slavic tribes of the Peninsula did not have a common ethnic name. They were called Slavs like their neighbors the Serbs

1. Certainly, the concept of a Bosnian nation existed before. One may read in the twelfth century chronicle of Kinnamos: "Bosthna...ethos idia para taute zon," (Bosnia... is a nation living by itself), and one often finds that the Bosnians are considered to be a nation. But this designation, which was based upon political considerations, is no longer justified.

1: Niederle--114 E-5 1911 E/CSlavic PeoplesE/C
Bulgaria EE1

S.P. B. 101 174 and the Slovenes and they did not form a united group. Still in the seventh and eighth centuries we find in the eastern part of the Balkan peninsula an entire series of tribes very slightly united to each other, the Sieveriens and seven anonymous tribes in the north of the present Bulgaria, the Rumeliot Slavs, then the Druguvicnes, /183/ the Smoliani, the Strumenci, the Rynchini*, the Sagudati*, the Berziti in Macedonia. S.P. [197] It is evidently to these latter that the Slavs who pushed into Greece and into the Archipelago are related from the linguistic viewpoint, the Velegezites, the Vàjuniti, the Milingi, and the Iezerci. Towards this period a union began to develop, but under foreign pressure. In 679 under the leadership of Asparukh a certain number of Bulgars from the Volga--of Turkish origin--crossed the Danube and penetrated into the Dobrudja as far as Varna; they subjugated the neighboring Slavic tribes, unified them, and little by little unified all of the Slavs of the center of the Peninsula.

On the other hand, the Bulgars of the Volga, who were relatively few in number, became themselves assimilated very quickly with the Slav element and merged with it. (1)

Their name alone, which was given to the new state and to its people, recalls the memory of this element of foreign race. Besides the Bulgars have basically always been Slavs, even though they have not hesitated to assimilate foreign elements. Among these elements, along with the Turkish Bulgars, one must cite the remains of the ancient Thracians, the Germans, /185/ especially the Goths, Turks, and Avars, to whom were added later on other Asiatic elements; the Poles, the Cumaeans, the Oguzes, gypsies, and finally the Osmanli Turks.

S.P. B. 175 The Bulgarian Empire, beginning with the reign of Simeon (893-927) acquired a considerable area; it grew by means of the constant warfare with Byzantines on the one hand and with the Serbs, on the other. The Slavs who belonged to its most remote frontiers at

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1. Zanetov and Skorpil thought that they found the remains of these ancient Bulgars among the Gagauz (see further on) and among the Turks of Deliorman between Silistra, Shumla (now Kolarovgrad), Varna and Rushchouk, whom their Bulgar neighbors called Gadjaly. Mochkov came out against their hypotheses.

S.P. B. 175 the period when the seat of the Tsar and of the Patriarch was at Och Ochrida (1), felt themselves to be even more Bulgarian the further they were removed from the ancient homeland of the nation; they retained this more or less strong sense of solidarity, on the one side against the Serbs whose empire confined them to their region, on the other side against the Osmanli Turks. In 1393 the Turks captured Trnovo; in 1396 after the victory of Nicopolis they achieved the conquest of Bulgaria. The country remained enslaved until the years 1876-1878 when the intervention of Russia gave her back her freedom and independence. The area between the Danube and the Stara Planina (Balkan Mountains) was the first to be freed; in 1885 a peaceful revolution annexed the Bulgarian Rumelia to her, as far as Mount Dospat, to the course of the Arda, the Sakar Planina (Sakar Balkan Mountains) and the Gulf of Burgas. The section of the Bulgars who form a compact group in Macedonia /186/ have vainly been waiting up to the present for their deliverance and for the end of a situation which, despite the efforts of the Powers, still remains a very painful one.

SP [144] Such is the political history of the Bulgar people. The development of the nation has furthermore been hindered by perpetual troubles, by disturbances, by the displacements of ethnic groups. When the Greeks again took possession of their ancient domain the Slav colonies of the south had to return north, the Slavs of Greece were completely assimilated during the course of the Middle Ages. But the most serious catastrophe was the Turkish invasion.

S.P. B. 175 167 When the Turks penetrated into the peninsula, under the reign of Murad I, they settled in the region of Plovdiv (Philippopolis) and of Zagora; in the reign of Bajazet I they settled between Plovdiv and the Balkans and then remained in the basin of the Marica, especially in its lower areas, until the nineteenth century. This would follow from the information furnished in 1819 by Pope Constantine and from the nomenclature of the area which is essentially Turkish (names of villages, fields, streams, woods, pastures, hills, etc.). Of 52 villages of the district of Shirpan only two have non-Turkic names, and only three in the district of Seimen (now Marica). Another center of Turkish colonization was the eastern portion of northern Bulgaria, especially the Dobrudja, which became a desert in the fifteenth /187/ century.

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1. Today in Macedonia. Translator.

1: Niederle--116 E-5 1911 ~~B~~/Slavic Peoples E16
Bulgaria EE1

S.P. B. 175 167 In this region, before the arrival of the Turks, there were settled a large number of Pecheneg, Uzi, and Cumaeans (whose descendants are today called Gagauz) and later on the Tatars.

It seems that the earliest Turkish colonization took place in the region of Deliorman towards the fifteenth and the sixteenth centuries and later on at Tuzluk and at Gerilovo. The Ragusan Pavle Gjordjic, who traveled in these areas, reported a numerous Turkish population at Gerilovo*, at Deliorman, and in the Dobrudja. These areas were not completely assimilated by the Turks until the seventeenth century, and in the case of Gerilovo*, not until the eighteenth century. But many Turkish villages still retain their Slavic names.

All this Turkish colonization in the northeast of Bulgaria evidently had as an object the securing of passageways of the Balkans, especially after the defeats suffered in the war against King Wladyslaw of Poland in 1443.

S.P. B. 101 167 Of the original Slav population† there remain only a few rare traces near Provadiya, Shumla (now Kolarovgrad), and Razgrad. Also in the sixteenth century a great number of Turks, Yurvks*, and Koniars* came from Asia to settle in certain parts of Thrace and of Macedonia. S.P. B 101 166 The old Slavic Bulgars, after the arrival of the Turks, naturally withdrew into the mountainous regions. In the sixteenth century their boundary was formed by the towns of Devna*, Monastir (now Bitolj), Krivnia*, Ravna*, Nenovo*, /188/ Nevcha*, Kaludjerica, Divdiedovo*, Novo Selo, or, in other words, the line from Varna (now Stalin) to Shumla (now Kolarovgrad). But towards the south the Slav element soon began again to take over and regain the terrian. The Osmanlis perished little by little in the perpetual wars and were not replaced by new colonists. On the other hand, new Bulgars arrived from the northern areas (Lovech, Nikopol), a scene of constant troubles and danger.

S.P. B. 175 167 It was on the banks of the Danube that the principal wars were fought and the Slavs moved away from there in all directions. Upon this emigration movement which is a very old one, we have no documentation until after the seventeenth century. Thus we know that in the course of the year 1741 Bulgar colonies went to settle in the Banat of Temesvar where their descendants are still established at Vinga, and Benesov*. From 1752 to 1754 a great number of Bulgars

†[i.e., in northeast Bulgaria--Analyst]

1: Niederle--117 E-5 1911 E/CSlavic PeoplesE/6
Bulgaria EE1

S.P. B. 175 167 and of Gagauz moved into southern Russia, others in 1787-91; during the wars from 1801 to 1812 a very large number came particularly from Vidin to settle in Bessarabia. This emigration was repeated after the war of 1828-1829. In 1821 there were counted in Bessarabia 1,735 Bulgar families with a total of 38,000 persons; in 1829, 4,400 families arrived or about 270,000 souls. Then came the reaction. During the fifty years of peace which followed, many families returned to their own country despite the miseries which they had to undergo. /189/ In 1833, 900 families came back from Bessarabia. On the other hand, from the Balkan regions many of the Bulgars came down to the plain, especially to Rustchuk, the Dobrudja, the country located between Adrianopol (Edirne--Bulg, Odrin) and Burgas, between Shirpan and Stara Zagora, to the outskirts of Kavkalii (now Topolovgrad), of Kyzil Agach*, of Tambol and, under the peaceful reign of Mahmud II, as far as the ouskirts of Rodosto (now Tekirdag), of Derkos* and of Constantinople.

The war of 1877-78 resulted in new movements whose common consequences can still be felt today. At the outset of this campaign the Bulgars fled en masse from Stara Zagora, from Kazanlik, from Gjopsa, from Zlatitsa into the country to the north and did not return to their homes until the Russians advanced to the south. In other areas the Turks and the Cherkess evacuated villages which they had occupied for a very long period; the former emigrated through fear of the Russians; the latter did so later on because they were unable to adjust themselves to the new order of things. Mr. Jirecek, historian of the Bulgars, estimates at 100,000 the number of Turks who emigrated from 1878 to 1884. They were replaced by Bulgars who came from Rumelia or from Macedonia, which the Treaty of Berlin retained under Turkish domination.

S.P. B. 167 On the other hand, emigrants came back from Romania, Bessarabia the Taurida, and Asia Minor and settled in the neighborhood of Svishtov, Varna (now Stalin), and Tuzluk*. With the Macedonians /189/ continuing to move in without interruption, Mr. Jirecek offers figures which give an idea of the changes effected in the population. In 1896, among 338 Christian localities in the dioceses of Varna (now Stalin) and Shumla (now Kolarovgrad), 135 since the war had an entirely new population. There remained only rare traces of the previous generation. On the other hand, according to Miletic, the

S.P. B. 167 previous Bulgar population did not date back further than one hundred and twenty years.

To the west of the Iantra* there are very few old villages and many new ones founded by the immigrants who have come from the areas of Lovech and of Sevlievo. These new populations were distinguished from the old ones by traditions, costume, and especially by dialect. On the other hand, there were many new immigrants to the south of the Balkans in the areas of Burgas, Aitos, and Yambol.

000 Therefore, the Bulgar country has been the theater of perpetual movements, and definitive order will not be reestablished there until the Macedonian question has been finally resolved. However, the solution of the Macedonian problem is constantly delayed by the neighboring powers.

S.P. B. 101 S 34. Territory Occupied by the Bulgars.---It is bounded on the north by the Danube, from Cherna Voda to Vidin and then by a line which runs from Vidin through Tsar-Petrovo, Boinitsa and Shchichintsi, to the Serbian frontier. From this line at Vidin there runs off a narrow section which goes up as far as Novo Selo on the Danube. The western S.P. B. 197 boundary follows the Timok which serves as the political frontier between Serbia and Bulgaria. But the philologists are not in agreement upon the characteristics of the intermediate dialect of the area of Pirot-Vranje. Belic assigns it to Serbian, Tsonev to Bulgarian and considers only as intermediate the dialect of the Morava and the Resava. As we have already explained, in the basin of the Timok, in the area of Pirot, Nish, Vranje and Prizren a dialect intermediate between Serbian and Bulgarian is spoken. But, leaving aside the dialectic shadings which are of no importance from the viewpoint of nationality, and bearing in mind the other factors which determine national consciousness, it cannot be said that the boundary of the Bulgar national group follows the Timok and runs up towards Nich and Vranje, as Tsonev would have it, but that it starts from Veliki Izvor on the Timok, that it follows the ridge of the Stara Planina (Mountains), otherwise known as the political frontier, as far as Mount Kom; then it passes between Pirot and Caribrod (now Dimitrovgrad), crosses the Ruia Planina (Mountains), passes near Vlasina and reaches the upper Morava at Vranje. Then it follows the road from Nich to Skoplje, runs around that city and runs across the eastern spurs of Mount Chardagh towards the Debar (Alb., Dibra).

1: Niederle--119 E-5 1911 E/6Slavic PeoplesE/6
Bulgaria EE1

S.P. B. 101 Along this very little-known line, the territory of the Bulgars and of their neighbors the Serbs is penetrated in a south-westerly direction by an Albanian wedge. From Vranje to Kumanovo, /192/ from Skoplje to Tetovo there are to be found a great number of Slav villages more or less Albanianized. It is difficult in these regions to draw a very clear boundary.

Towards the Debar (Alb., Dibra) the Bulgar frontier turns towards the south and follows the left bank of the Black Drin in the direction of Lake Ochrida, which it partially circles, then follows the Devol River, Lake Malik, reaches the city of Koritsa and finally that of Kostur (now Kastoria). The outskirts of Kostur are still Bulgarian as far as Krupishte* on the Aliakmon River (Mac., Bistritsa). Here the boundary turns toward the northeast, towards Lake Osyrovon (now Vegoritis), then it runs to Voden (now Edhessa) towards the lower course of the Aliakmon and reaches the Gulf of Salonika, which it follows to that city.

The outskirts of Salonika are Slav. Beyond that city the boundary runs across the plain of Lankadas toward the Chalcidice, goes through Visoka, Zarovo, Sukho, Njegovan as far as the confluence of the Struma and Lake Takhin* and towards Seres (now Serrai) where it encounters Greek, Turk, and Bulgar populations. From Serrai, according to Tsanov[1] the boundary follows a broken line, poorly known as to its details, which crosses through Turkish Rumelia, reaches Dimotika (now Didymoteikhon) of the lower Maritsa, then through Uzunkopru, Babaeski, Corlu, and Kataldja*, it runs as far as the outskirts of Constantinople.

The western[1] boundary of the Bulgar national group is formed by the shore of the Black Sea as far as the Danube.

S.P. B. 101 162 But the boundary drawn by Tsonev does not outline /193/ a compact population but only the extreme limit of Bulgar groups in the Balkan peninsula. Already the most southern sections of the districts of Philippopolis and Stara Zagora are more sparsely peopled by Bulgars I cannot speak, for want of exact information, of the ethnographic conditions in Turkish Rumelia. On the other hand, we know that the regions located between the Iantra and the sea are more sparsely populated with Bulgars.

Thirty years ago this region was populated by a majority of

[1] [SIC - Analyst]

S.P. B 101 162 Mohammedans. A few districts were even purely Turkish, notably that of Khaskovo, near Silistra which contains only 6% Bulgars, that of Omortag (formerly Osman Pazar) (12.5%), that of Bazaurt (14%), that of Kemanlar (now Isperikh) (19%), that of Shumla (now Kolarovgrad) (24.3%). The Bulgars were the most numerous in the districts of Kesarevo (59%) and of Ruse (59%). In these regions they had a majority only in the towns. According to Sarafov, there were 482,000 Bulgars in this region in 1881. In 1888 there were more than 443,000 of them. In 1900 there were 417,694 Turks, 9,824 Gagauz and 18,079 Tatars in the districts of Ruse, Varna, Shumla, and Trnovo.

S.P. B 101 162 According to Iurkevich the number of Turks in all of Bulgaria has diminished since 1888 by 12.5%. Thus the situation has noticeably improved in favor of the Bulgars.

/194/ According to the census of 1900 the following is the situation relative to the Turks and the Bulgars:

District of Ruse: 153,730 Turks (without the Gagauz and the Tatars) and 175,216 Bulgars.
District of Pleven: 12,261 Turks and 270,010 Bulgars.
District of Trnovo: 25,180 Turks and 366,687 Bulgars.
District of Vidin: 4,444 Turks and 142,975 Bulgars.
District of Shumla: 130,975 Turks and 108,579 Bulgars.
District of Varna: 107,839 Turks and 131,325 Bulgars (making a total of 433,779 Turks and 1,194,943 Bulgars).

The districts which present the most compact masses of Turks are those of Balchik, Varna, Bobrich (now Tolbukhin), Kurtbunar, and Provadiya in the districts of Varna; those of Eski Dzhumaya (now Targovishte), Osman Pazar (now Omortag), Popovo, Preslav, and Shumla in the district of Shumla; Elena, Svichtov, and Sevlievo in the district of Trnovo; Biela, Razgrad, Ruse, Silistra, and Tutrakan in the district of Ruse. The district of Burgas contained in 1900, 37,041 Turks, 39,652 Greeks and 218,189 Bulgars; that of Starazagora, 31,379 Turks along with 350,380 Bulgars. That of Plovdiv (or Philippopolis 24,386 Turks against 313,847 Bulgars (without the Pomaks) (1). In

/195/ /for the table on this page see the next manuscript page/

this region /196/ the Turks live especially in the arrondissements of Karlovo, Peshtera, Plovdiv (Philippopolis), Stanimaka (now Asenovgrad),

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1. On the Pomaks, see the following section.

1: Niederle--121 E-5 1911 E/(Slavic Peoples E/U
Bulgaria EE1

S.P.
B.
101
162

The Principal National Groups In Bulgaria In 1900

Districts		Bulgars	Pomaks	Serbs	Turks	Gagauz	Tatars	Greeks	Gypsies	Rumanians
I	Burgas. . . .	218,189	3	26	37,041	28	132	39,152	10,985	29
II	Varna. . . .	131,325	37	43	107,839	9,809	11,329	7,720	9,000	752
III	Vidin. . . .	142,975	24	398	4,444	2	20	163	5,686	39,977
IV	Vratsa. . . .	230,536	631	145	2,039	--	109	45	9,081	12,225
V.	Kustendil. .	191,477	--	8	599	--	--	82	1,605	141
VI	Plovidiv. . . (Philippopolis)	313,847	17,055	57	24,886	1	31	14,880	11,146	115
VII	Pleven. . . .	270,010	2,837	133	12,261	2	510	46	7,277	9,752
VIII	Ruse.	175,216	10	62	153,730	6	3,919	697	8,403	5,697
IX	Sofia.	365,364	30	545	874	--	1	845	5,838	286
X	St. Zagora. .	350,380	2	12	31,379	5	2	2,720	7,823	12
XI	Trnovo. . . .	366,837	13	67	25,180	3	173	122	5,206	1,841
XII	Shumen. . . .	108,579	2	20	130,945	6	2,658	230	7,513	196
	Total	2,864,735	20,644	1,516	531,217	9,862	18,884	66,702	89,563	71,023

S.P.
B.
101
167

Kazanluk, Kharmanli, Khaskovo, Aytos, Pomorie, Karnobat, and Sliven. Detailed figures will be found in the table above.

Along with the Turks the Tatars are likewise diminishing, except in the region of Varna where they are increasing. After them come the Gagauz, Christian descendants of the ancient Turko-Tatar invaders.

The Greeks, as is to be expected, are particularly settled on the shore of the Black Sea, notably in the region of Burgas, and in the interior areas around Ploviv (Philoppopolis), especially in the sector of Stanimaka (Asenougrad)--this town is today Greek--to the west of Kyzyl Agach, at Kavakla and in its neighborhood. Along the coast, the most northern Greek colony is Novo Selo near Varna; among the Greek towns we should also mention Mesembria (now Nesebur), Pomorie, Sozopol, and partly Burgas.

The Jews and the Armenians nowhere form compact groups. The gypsies are numerous, but they are scattered throughout the Kingdom.

In the mountainous regions they sometimes form the majority of the population, for example in the outskirts of Elena and of Plovdiv (Philoppopolis). There are very few Serbs according to the latest information (in all 1,516). This is the result of the intensive /197/ development of the Bulgars and also of the conflicts of the past thirty years. On the contrary, the Rumanians are grouped in compact masses along the Danube, especially between the confluence of the Timok and Vidin, and between the confluence of the Dolni (Cibur) and Svishtov. A majority of Rumanians are also to be found at Tutrakan, and in the interior of the country at Serbenica (now Sofronievo) near Byala Slatina and at Debovo near Nikopol. The Tsintsar (1) are to be found in the outskirts of Sofia and of Plovdiv (Philoppopolis). We have spoken above of the Russian and Czech colonies of Voivodova*, Gorna*, Metropolis* and Breslianitsi*.

S.P.
B.
101
167

Outside of the region which we have just studied, we still meet groups of Bulgars beyond the Danube. These are the colonies which came in the course of the eighteenth and nineteenth centuries. The

1. Name given to the Rumanians in the peninsula.

1: Niederle--123 E-5 1911 E/6 Slavic Peoples E/6
Bulgaria EF1

S.P.
B.
181
187

previous colonies have been absorbed by the Magyar and Rumanian elements. They date from the thirteenth century; they were the Bulgars of Brasso (Brasov now Stalin), of Nagy and of Kis Csegerd* (near Blasendorf), of Baumgart (Bongard) and of Reussdorfchen (Roszczur) in the outskirts of Sibin. They are today completely Rumanianized. In former times they were sometimes considered as being Serbs, sometimes as Slovenes. Their Bulgar nationality was demonstrated by Professor Miletic. They were Catholics. There still are in southern Hungary--/198/--in the Banat--the colonies of Vinga, between Avad and Temesvar (now Timisoara), Brestie near Vrsac and Stary Beshenov near Szegedin. These colonies date from 1747; they are also Catholic. There are also a great number of Bulgar colonies in southern Walachia. Weigand estimates the number at fifty, with a population of fifty thousand persons. They are established around Dolz (12 hamlets), Olenitsa (2), Teleorman (now Rosiorii-de-Vede) (5), Vlaska* (7), Ialomica* (3), Ilfov* (22). The largest are those of Afumatz* and of Kisele Sirbi*. There are in addition many Bulgars in the cities of Galati, Braila, Bucharest, Buzan, Olenitsa, Giurgiu (Bulg., Giurgevo), Craiova and Ploesti, who are estimated to number from five to seven thousand.

In Russia, the Bulgars settled towards the middle of the eighth century. They are mentioned from this period as at Chesma, on the river Visa* and Schinusha*. It was after the year 1769 that the principal immigration took place. Bulgar colonies established themselves alongside Serb colonies on the upper reaches of the Ingul and the Ingulka (1). They have disappeared by this time. On the contrary, compact groups have remained in Bessarabia; they have been strongly mixed with Turkish elements. They are to be found especially in the districts of Akkerman (now Belgorod-Dnestrovski), Izmail, and Bendery. They are to be found also in the guberniya of Kherson, near Odessa and Nikolayev and in the guberniya /199/ of Tavrida (districts of Berdyansk--(now Osipenko)--and of Feodosiya). The statistics for the year 1897 still counted 172,659 Bulgars: for Bessarabia 103,225, for the guberniya of Kherson 25,685, for the Tavrida 41,260. In this guberniya they are being rapidly assimilated. According to Moshkov, the official statistics also included among the Bulgars the Gagauz, whose number is estimated to be 70,000, grouped around Komrat, in the district of Bendery.

1. Tributaries of the Bug and of the Dnepr.

1: Niederle--124 E-5 1911 E/C Slavic Peoples E/C
Bulgaria EE1

S.P. B. 101 167

In Asia Minor, the Bulgar colonies are found principally in the outskirts of Bruss (now Bursa), a portion in a whole group of communes about the little city of Mikhailich (now Karacabey), another portion, around Kodjebunar*, Sulout*, Kobash, Toibelen*, Novo Selo*, Mandra*, Khaladjebair*, and Kilik*. There are also a few communes, occupied especially by shepherds, on the seashore and about Kyzdervent*, not far from Scutari (Skadar). Kantchov* counts here about twenty Bulgarian communes.

In recent times American statistics also attest to the presence of Bulgar immigrants; but they are mixed with the Serbs in such a way that it is difficult to arrive at correct totals. There should be about 50,000. Valjavec estimates them at 4,000, but this total is obviously too low.

S.P. B. 161

S 37. Statistics.--In view of the fact that the exact number /200/ of Slavs in Turkey proper is not known, it is very difficult to give absolutely exact statistics for the Bulgars. One can only make guesses and, for the balance, refer to the official statistics of the realm which unfortunately are very brief.

At the end of the year 1900 the total strength of the Bulgars should be broken up as follows:

Bulgaria proper (according to the census of 31 December 1900)	2,885,379
Turkish Rumelia, Albania, Constantinople, Asia Minor	600,000
Macedonia (according to Kanchov)	1,200,000
Rumania with the Dobrudja	180,000
Other countries	50,000
Total	4,915,379

In Bulgaria there were, according to the latest statistics, 2,684,735 Bulgars and 20,664 Pomaks; let us not forget that the Bulgarian statistics combine mother tongue and national group. In Rumania, the official statistics do not recognize the native Bulgars; they consider them to be Rumanians and list separately only 7,810 Bulgars as foreign subjects. As we have mentioned above, Weigand estimates the natives at 50,000; Kanchov figures the number of Bulgars in the Dobrudja at 40,000, Ishirkov at 30,000. In Hungary there were

S.P. B. 161 in 1900 about 12,000 (according to V. Cintula). In 1891 the statistics numbered them at /201/ 23,000; but it confused other Slavs with the Bulgars, for example the Serbs of Krasso.

In America, Valjavec figured on 4,000 Bulgars, but obviously this is too few, for in the most recent statistics the Bulgars are always placed with the Serbs. We have seen that in Russia statistics for 1897 enumerated 172,659.

It is in Turkey that estimates are most difficult. For Macedonia I have followed the figures of Kanchov, in regard to his opinion upon the Macedonian problem.

Cvijic has estimated the number of Slavs in the vilayets of Kosovo, of Salonica, and of Bitolj to be 1,300,000 (450,000; 500,000; 340,000). Brankov and Skopalski have figured on 1,172,000 Bulgars; S.P. B. 161 795 in Turkish Rumelia I have counted the Pomaks among the Bulgars. In the vilayet of Adrianople, Mach estimated the number of Bulgars at 370,000 of the Orthodox religion and 115,000 of the Mohammedan religion.

According to a census conducted by Hilmi Pasha and reported by M. Rene Pinon (of which the results are far from being exact), there were in the vilayet of Kosovo 164,476 Patriarchists, 184,912 Exarchists (1), 420,388 Mohammedans; in the vilayet of Bitolj, 309,759 Greek Patriarchists, /202/ 11,301 Rumanians, 8,461 Serbs, 178,527 Exarchists, 509,307 Mohammedans; in the vilayet of Salonica, 311,982 Greek Patriarchists, 24,377 Rumanians, 244,723 Exarchists, 531,431 Mohammedans. For these three vilayets, Monsieur Pinon, accepting the old statistics of certain districts, gave a total of 3,267,265 souls, of whom 1,795,359 were Mohammedans and only about 600,000 Bulgarian Exarchists. He counted 850,000 Greek, Rumanian, and Serbian Patriarchists; but of this number the Serbs make up only a very insignificant total.

S.P. B. 161 Other statistical data, for well known reasons, can be applied only to the Bulgars of the Kingdom. This is the only country which provides statistical data. We shall study them here on the basis of the work of Vrbanic, who goes back to the census of 1888.

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1. Spiritual subjects of the Bulgarian Exarch of Constantinople, otherwise Bulgars.

000 work of Vrbanic, who goes back to the census of 1888.

S.P. B. 163 [162] He[1] presents the following results:

Among the Bulgars the number of men is 1,000 for every 965 women; the males show an excess of births of 54.2%; the ratio between single persons to married persons is for men, 53%; for women 41.9% (4.4% widowers). The birth rate is 36.36 per 1,000; it is below that of the Serbs; on the contrary, the death rate is less than among these, only 18. (compare the figures given above in Section 31). In Bulgaria very few infants die during the first year. They have the lowest infant mortality of any among the South-Slavs /203/ (8.3% only, against 15.4% in Dalmatia, 16.3% in Serbia, 21.2% in Croatia). As a result of this peculiarity, the coefficient of the excess of births over deaths is, if Jirecek is to be believed, as favorable as in Serbia, it represents 1.83. For the years 1881-1887, Sarafov found an increase of 1.85 (during this period there were born 100 boys for 89.7 girls); for the period 1890-1900, the coefficient was, it seems, slightly less. More recently, Iurkevich suggested the figure of 1.5 for the north of Bulgaria and of 1.2 for the south. S.P. B. [165]

S.P. B. 161 According to Popov, the population density is 38.8 inhabitants per square kilometer.

S.P. B. 795 From the religious viewpoint the Bulgars belong to the Eastern Orthodox Church. They have a church of their own whose head, called The Exarch, lives at Orta-koi (now Ivailovgrad) near Constantinople. Along with the Orthodox majority, one finds two dissident groups. The first of these is the Catholic Bulgars, or Paulitians (Pavlikiani). They speak the eastern dialect and live in the districts of Nikopol, of Svishtov, in seven villages in the outskirts of Plovdiv (Philippopolis). There is also a Catholic community at Berdavski Geran, near Byala Slatina, and another, that of Gostilia, near Oryakhovo (district of Vratsa). All of them originated in the region of Plovdiv or Philippopolis, which was formerly their center. They formerly composed a whole series of communities between Plovdiv and /204/ Nikopol. It is from these that there came the colonies of Bulgars who settled in Hungary (Vinga, Besenov), and who are Catholics.

S.P. B. 795 101 Another rather sizeable section is composed of the Bulgars who, under Turkish domination, embraced Islam. They are called Pomaks.

[1] [i.e. Vrbanic. cf. cat. 116, p. 125--Analyst]

1: Niederle--127 E-5 1911 E16 Slavic Peoples E16
Bulgarian EE1

S.P. B. 795 101 They have settled by preference in the Rhodope (Grk., Rodope), where they constitute a rather large group between Plovdiv and Salonica. They are met with here and there to the north of the Balkans in the region of Lovech, Pleven (Plevna), especially between the Vid and Panega Rivers, to the south of Pleven. In the Kingdom of Bulgaria their number has greatly diminished; for, as a result of their Turkish sympathies, they have since 1878 been in perpetual conflict with the other Bulgars. The latest statistics numbered 20,644 of them in Bulgaria, of whom 17,055 were in the district of Plovdiv (Philippopolis) and 2,837 in that of Pleven.

S.P. B. [871] 212 From the viewpoint of education, the Bulgars are not very much advanced, which is explained by the difficult conditions in which they have lived, deprived of all the advantages of civilization. They are now making an effort to make up for lost time. According to the latest statistics the number of literate persons in the principality was an average of 28.4%. The districts may be placed in the following order:

Ruse 38.5%; Shumla 35.9%; Varna 34%; Trnovo /205/ 34%; Plovdiv (Philippopolis) 29.6%; Burgas 29.4%; Sofia 28.8%; Stara Zagora 28.3%; Pleven 23.1%; Kustendil 20.1%; Vidin 19.8%; Vratsa 19%. The highest degree of education is found naturally in the regions of the great cities: 60% at Sofia, Ruse, and Varna; 49% at Plovdiv; 47% at Kotel and at Shumla; 37% at Kazanluk. The least literate areas are those of Radomir (20%), Tsaribrod (now Dimitrovgrad) (19%), Kyzilagatch (19%), Berkovitsa (16%), Kula (14%), Belogradchik (13%), Ferdinandovo (13%).

S.P. B. 197 101 S 38. Internal Differentation.--The Bulgars are divided into three groups from the point of view of language.

1). That of the western dialect: it is bounded on the east by a line which starts from the confluence of the Vid and the Danube and runs towards Salonica across the regions of Nikopol, Pleven, Lovech, Teteven, Pirdop, Novo Selo, Panagyurishte, Ikhtiman, Chepino, Rezlog, Nevrokop, Melnik, Petrich, Demir Hissar (now Siderokastron), Seres, and Salonica.

2). The eastern group is divided into two branches:

A. That of the northeast where the people bear the general name of Zagortsi (Mountaineers), or Khertsoi*, or Poliantsi*.

B. That of the southeast, or branch of the Rhodope, whose

S.P. B. 197 101

representatives are called the Ruptsi, the Rupalani; their nucleus is located between Stanimaka /206/ and the sources of the Arda in the area called Rupchos. The boundary between these two eastern groups is given as the chain of the Balkans and of the Sredna Gora (central chain). But this boundary is crossed alternately by the two dialects. The other limits thought up by the philologists are not in very close agreement with each other and it is impossible to decide which is the most accurate. Tsonev draws a line from Burgas through Yambol and Stara Zagora to Pazardzhik; Miletic, from Adrianople to Plovdiv along the Maritsa (with spear-heads towards Chirpin and Kotel).

To the west the dialect of the Rupci goes as far as Chepino. Evidently, before the invasion they reached as far as the Balkans and to the Sredna Gora and constituted the most powerful southern tribe. There is no agreement either regarding the boundaries of the western dialect. According to Miletic it runs as far as Pazardzhik (in the region of Schopi*).

S.P. B. 101

Among the Bulgars of the three groups, there exist many secondary groups provided with special names and distinguished by customs, traditions, local names or dialects. Thus the inhabitants of the mountainous regions of the Balkans are generally called Balkantsi, those of the Rhodope Mountains (in Bulgarian Rodopska Planina) Planintsi (1),

1. Planina means "mountain" in Bulgarian. Translator.

those of the valleys of Sofia, of Kustendil, of Kratovo, Poliantsi, Poltsi, and Polchene. (2)

2. Pole means "field". Translator.

/207/ The Bulgars of the south call the Bulgars of the north the Zagortsi (the people across the mountains), and the Bulgars of the north call them the Otvedentsi (the separated ones). But we find Zagortsi from the north in the neighborhood of Aitos and of Burgas. Miletic notes from the east to the west the following designations borrowed from the names of localities: Erkechani (Erkech) (now Kozichino), Golichani (Golica), Chengentsi (Chenge), Richani (Rich), Kotlentsi (Kotel), Tichani (Titsa), Bebrovtsi, Bebroveni (Bebrovo), etc. The people from Rumelia receive surnames borrowed from their place of origin: Odrintsi (from Odrin or Adrianople), Yamboltsi (from Yambol), Starozagortsi (from Stara Zagora), etc.

In Bulgarian Macedonia one encounters an infinite number of

S.P. B. 101

local designations. The peoples are called Mervatsi who are settled between the Struma and the Rhodope Mountains in the area of Serrai, Demir Hissar (now Siderokastron), Melnik, Drama, Nevrokop (now Delchev) and Bratsigovo. In western Macedonia there is a region called Mala Reka, "The Little River," whose inhabitants have received the name of Miak*. They call the inhabitants of Kichevo, Bitolia, Prilep and Tito Veles the Brsiak: (compare the Greek Bersetai). Among the other Macedonian names, Kanchov mentions the Esti on the right bank of the Black Drin, the Kekovtsi in the region of Popolie, the Pulivakovtsi in the western part of the plain of Salonica, the Ketskari, the Uliufs. Let us also mention /208/ the Touriaki and the Torlaki whose name is also applied by the inhabitants of Sofia to the inhabitants of the regions of Pirot and of Tsaribrod, the Tokuntsi, the Niniovtsi, the Marachi between the Osem and the Isker (now Sibir), etc.

S.P. B. 101 795

The Mohammedan Bulgars who live near the sources of the Arda are called Ashrians; this name comes from the ancient form Agariane, the children of Agar (1); between the Dospat and the Mesta are found the Tseshtentsi and, below the Chardagh, the Torbechi.

S.P. B. 101

We have spoken above (Section 33)[1] of the names of the old Bulgars. An enigmatic appellation is also given them. They are called the Khrtsoi, and this word generally means an uncouth man, a rustic. They are spread out between the Black Sea and the Isker (now Sibir) and also in the region of Vidin and to the south as far as the Starndja Planina (Mountains). They speak the dialect of the northeast and may be distinguished by their special costume. Likewise, the costume of the women is distinguished by the somber color of the woolen gown called sukman.

The immigrants from the Balkans who come into the regions of Shumen, or Razgrad, and of Ruse are called by the natives "The Blacks," because of the color of their breeches. In western Bulgaria "the wearers of white" and "the wearers of black" are distinguished. Other sobriquets are due to the cut of the breeches.

We owe special mention to the Schopi. They inhabit especially the mountainous region of Kustendil, Kratovo, Radomir, Breznik and

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1. On this name see the index of my Chronicle supposedly by Nestor. Translator.

[1] [cf. Cat. 116, pp. 113-118 -- Analyst]

1: Niederle--130 E-5 1911 EN Slavic Peoples E16
Bulgaria EE1

S.P.
B
101

Sofia. According to Broch they start directly on the Serbian frontier, at Kriva Feia, to the east of Varna, and are distinguished from the other Bulgars by their costume (white breeches) and their physignomy. Some observers see in them an ancient Slavified Thracian tribe, the Sapaioi. Thus some people have found in the name of the Ruptsi the former Greek name of Merope, which has lost its first unaccented syllable.

Moreover, the Bulgars of the east call even the inhabitants of Vratsa and of Trun, by the name of Schopi even though they themselves do not use the name. If one were to believe Miletic, it is in the the village of Mechka, on the road from Nikopol to Pleven, that the Khrtsoi stop and the Schopi begin. Formerly the Schopi did not cross Isker (now Sibir).

B
563
101

Let us again mention that in the various sections of Bulgaria there exist communes which are called Arnaut, or in other words Albanian (Arnaoutlar), for example in the districts of Varna, Provadia, Razgrad, and Kermen. The inhabitants of these villages are partly of an origin neither Slavo-Albanian nor Greek. They are called the Arnaut because they came from Macedonia, notably from the regions of Kostur and of Voden. Such are the pretended Arnaut of Silistria, /210/ Razgrad, and Bratsigovo. On the contrary, the often repeated thesis which attributes a Slavic origin to the Tsakoniens and to the Mainotes of southern Greece must be considered to be without foundation.

B
795

In the northeastern section of Bulgaria live the Gagauz. They are Christians who speak Turkish. A certain number of Gagauz speak Bulgarian and declare that they are Bulgars. Some persons consider them to be the descendants of Turkized Bulgars.

The Gagauz of the coast are settled at Varna and in some communes at Kestrich, Kara-Hussein, Djevizliji; Djaperliiji, Ala Klise, Giaur-Suiutchuk, Eni Kioi, Kavarna, and Biela. The Bulgarian Gagauz are settled in several communes in the outskirts of Varna and of Provadia and especially in the village of Beidaut in the Dobrudja. There is no agreement as to the origin of the Gagauz. Jirecek considers them as the descendants of the Cumaeans, Mochov as the Karakalpak of the Russian chroniclers, Zanetov as the ancient Bulgars of the Volga.

B
101

Many Bulgarian Gagauz to be found also in Bessarabia, in the

1: Niederle--131 E-5 1911 Slavic Peoples

Bulgaria EF1 Contemporary Macedonians EF8

B. 101 Many Bulgarian Gagauz are to be found also in Bessarabia, in the district of Benderj, where they are concentrated in the outskirts of Komrat. Mochov estimates their number at 70,000; but in the official statistics they are considered to be Bulgars. According to Zanetov the Bulgarian Slavs of Bessarabia should be called Tukani.

S.P. B. MI [197] /211/ From an anthropological viewpoint, the best documented specialist, Mr. Vatev distinguishes a certain number of groups in the Bulgar nation. But up to the present these groups have not coincided with the linguistic groups. What is certain is that the east differs from the west, noticeably from the region of Sofia and of Macedonia, and that the south offers characteristic traits.

Basing himself upon the measurements of 320,000 school children, 36,000 soldiers and 1,330 skulls, he arrived at the following conclusions regarding the Bulgarian type:

This type is of medium height: 1.665 millimeters for the men, 1,567 millimeters for the women; dark complexion predominates (50 % against 5% light blond; the remainder mixed). But it must be noted that the dark complexion predominates in the east, while in the west and in Macedonia, which formerly was the center of the Balkan Slavs, the dark type is still rare. The Bulgars have a regular nose, high eye sockets, and an erect head. As to the shape, there are 77% mesocephalics (index 75-80). The average index among the soldiers is 79.65 (in Macedonia 79.45) and among the skulls 77.97.

The dolichocephalic types are found especially in the south, the brachycephalic in the west; in the south of Macedonia the average index exceeds 85.

S.P. C.M. 101 648 S 39. The Slavs of Macedonia.---As we have already mentioned, the Slavs of Macedonia and of Old Serbia are claimed /212/ by both the Serbs and the Bulgars.

Let us note at the outset that it is not well known where Macedonia and Old Serbia begin and end. Thus, the Bulgars attach to Macedonia the regions of Skoplje, Tetovo, and Koumanovo; on the other hand, the Serbs attach Skoplje and Tetovo to Old Serbia; some of them lay claim even to Prilep, Bitolia, Ochrida, and Veles; all of these claims, of course, have a political objective.

Macedonia and Old Serbia represent the country bounded, roughly

S.P. C.M. 101 648

speaking, on the west by Lake Ochrida, the Drin, and the Chardagh, on the north by the frontier of Serbia, by mounts Osog and Rilo, and on the east by the Mesta River (Kara Su in Turkish). Both Serbs and Bulgars claim these two provinces. In this conflict the scholars of the two sides have not always been able to refrain from showing a certain amount of favoritism; some foreign scholars, Slav and non-Slav, especially Russian, have taken a more objective position in this argument and a third theory has been developed according to which the Slavs of Macedonia are neither Serbs nor Bulgars, but a special people. Such was for example the point of view of P. Draganov, in 1887, and it was this idea that prompted the Slavic Benevolent Society of St. Petersburg to publish the ethnographic map of the Balkans worked out by Komarov and Zarianko, and this theory has been defended /213/ by an eminent Serbian ethnographer, Tsviitch. (1)

1. See on this question our study upon l'Expansion des langues slaves (Le Monde Slave, 1st vol., Paris, Hachette, 1897, p. 309). Translator.

The historians have occupied themselves with the relationship of Macedonia with the Serbian and Bulgarian states; the ethnographers have compared the folklore of the Slavs of Macedonia with that of the Serbs and of the Bulgars; finally, the philologists have gone to great trouble to study the traits characteristic of the Macedonian dialects and to see to which of the neighboring idioms they are related. This struggle has brought forth a whole scientific leterature; but it is not ended and it will not be for a long time to come, because it is not a matter of scientific questions, but above all of politics.

S.P. C.M. 648

And from a political viewpoint reasons are always to be found for keeping solution in abeyance. The Serbs need the sea and Austria has prevented their access to the Adriatic by taking Bosnia-Hercegovina from them; from that moment they turn their covetous glances towards the Archipelago, especially towards the mouth of the Vardar, towards Salonica, and for this reason they are making every effort to demonstrate that Macedonia belongs to their nation.

On the other hand, the Bulgars do not wish to disavow what today is a fact, proved by past centuries, that is, the close /214/ interdependence of Macedonia and Bulgaria. In addition to these two principal claimants, other States, Greece and Rumania assert grossly

1: Niederle--133 E-5 1911 EK Slavic Peoples E16
Contemporary Macedonians E78

S.P.
C.M.
643 exaggerated claims, without counting Turkey which is today the proprietor of the contested territory, without speaking of the Great Powers, especially Russia, Italy, and Austria, who have their eye on Macedonia.

000 From all of this whirlpool of literary, political, and scientific endeavors, a disinterested observer can draw today only these obvious conclusions:

S.P.
C.M.
181 1). The Slavs of Macedonia and of Old Serbia represent a people whose national consciousness is not yet completely and equally developed, if we compare them with the two neighboring nations. However, it is beyond doubt that the largest portion of this people
S.P.
C.M.
[795] feel themselves and proclaim themselves to be Bulgars, that they belong to the independent Bulgarian Church, whose head is the Exarch resident at Ortakioi. (1) On the other hand, it is certain that the name Bulgars is an historic name in these regions and that it has not been brought in through the religious propaganda of these recent years. Even though these regions were once annexed to the Serbian State, yet the name Serb has not taken root among the people. This is why in recent times the Bulgarian propoganda, both ecclesiastical and political, has found a very deep response throughout the country; Serbian propoganda has a chance of future success only in the northern region which is in contact with the Serbian Kingdom and has direct dealings with it; this region is Old Serbia.

S.P.
C.M.
197 2). From a philological point of view it is true that the language of the Slavs of Macedonia presents an aggregation of local dialects rather distinct from one another. They form a sort of idiom which is intermediate between the Serbian stokavski and the Bulgarian language proper. (1) But taken altogether and in certain details it is much more closely related to the Bulgarian than to the Serbian. These special
S.P.
C.M.
[194
-195] traits are the use of the postpositive article (used after the substantive), the loss of declension and the retention of the nasals. Only the dialect of the northern region is more closely related to the dialect group of Vranje, Nish, Timok, which Profesessor Belic assigns to the domain of the Serbian language, but certain philologists do not agree with him.

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1. According to Brankov, there are in Macedonia 77% Exarchists and 23% Patriarchists. According to Hilmi, the proportion is entirely different. See above in Section 37. 1

1. See Section 32, above. 2

1: Niederle--134 E-5 1911 EK Slavic Peoples E/6
Contemporary Macedonia EF8

000 For these reasons I have, as may be seen above, and on the map which accompanies this book, assigned the Slavs of Macedonia to the Bulgars, while recognizing that there are in Old Serbia a majority of families who claim to belong to the Serbian nations.

S.P.
C.M.
181

3). Moreover, it is certain that this question of deciding whether Macedonia is Serbian or Bulgarian cannot be resolved by secondary linguistic and ethnographic indications, /216/ for example the custom of celebrating the festival called Slava (1), but by other factors, such as historical tradition, ecclesiastical jurisdiction, political ideas and tendencies. But, even from this viewpoint, Macedonia is not tranquil; it is the scene of incessant agitation. Such agitation is carried on by means of political propaganda, by money, through the school, and through the church by both Bulgar and Serb. At the point to which all of these efforts are concentrated they may make of the least conscientious individual a Serb or a Bulgar, despite the dealect which he speaks. All of these factors continue to operate and they will not stop while Macedonia and Old Serbia are outside of the direct control of either Serbia or Bulgaria. The State which may be the first to occupy the region for a long period will be the first one to give it a character.

1. An annual festival during which the word slava "glory" is frequently repeated, which gives it its name. Translator.

Today Macedonia is Bulgarian; but it is still a question of power and of the future, a question whether it will always remains Bulgarian, or will be Serbianized in part. The natural solution would be for Old Serbia to be assigned to the Serbs and Macedonia to the Bulgars. The relations of these two peoples would then be placed in order and their national development assured. But will such a political and national solution be arrived at for the Macedonian problem? It seems very doubtful.

/217/

SUMMARY

Total Figures for the Slavs.

S.P.
161

S 40.---For the year 1900 I have estimated the total figure for the Slavs at 137 or 138 million. After having revised my estimates in 1908, I arrived at a figure of 139 million, the details of which are

S.P. 161

as follows:

Russians	approx.	94,000,000
Poles	"	20,000,000
Sorbs of Lusatia.	"	150,000
Czechs and Slovaks.	"	9,800,000
Slovenes	"	1,500,000
Serbo-Croats.	"	8,550,000
Bulgars	"	5,000,000
Total . . . . 1900.		139,000,000

This total is only an estimated figure, for, as has been seen for each nation individually, one can very rarely give an absolute guarantee for the number of Slav subjects, especially in the Balkan peninsula, and also in Germany and in Austro-Hungary. The figures for the colonists settled outside of Europe is entirely a matter of conjecture.

/218/ As anmatter of comparison, I recall that Langhans in 1900 figured the total number of Germans in the entire world to be 85 million, in 1904, Henoch, 82 million (of whom 69,663,000 were in Europe, 11,600,000 in America), a total lower than that of the Russians alone. Professor Florinskii of Kyev, at the close of the year 1906, arrived at a total of 148,521,000. If we take my figures as a base, and add to them a yearly increase of 1.4%, we shall obtain for the year 1910 a total of 158 to 159 million.

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1 Niederle--136 E-5 1911 /″Slavic Peoples

Table of Contents

000

Introduction i
I. The Russians 1
II. The Poles 61
III. The Sorbs of Lusatian. 91
IV. The Czechs and the Slovaks 99
V. The Slovenes 135
VI. The Croats and the Serbs. 147
VII. The Bulgars 187
Summary. Total figures of the Slavs. . . 217
Bibliography 219

113, 668, 648 Bulgaria EE1

[For a discussion of Bulgarian political activities in Macedonia in 1911, and Serb-Bulgar relations concerning the Macedonian question, see E16 Slavic Peoples, 1: Niederle, category 116, pp. 131-134]

113, 101, 162 White Russians RC2

[For ethnographic territory and frontiers of the Russian nation which includes Ukrainians, White Russians and Great Russians, population statistics and estimates which contain data on education, religious denominations, birth and death rates etc., see E16 Slavic Peoples, 1: Niederle, pp. 18-29, category 116]

113, 141, 197 White Russians RC2

[For physical anthropology and linquistic data concerning the Ukrainians, Great Russian and White Russians, see E16 Slavic Peoples, 1: Niederle, pp. 29-35, category 116]

113, 101, 167, 175 White Russians RC2

[For general historical development of slavic peoples which later became grouped under the Great Russian, Ukrainian and White Russian designations, their early movements, tribal names and historical development, see E16 Slavic Peoples, 1: Niederle, pp. 11-17, category 116]

113, 101, 162 Ukrainians RD4

[For ethnographic territory and frontiers of the Russian nation which includes Ukrainians, White Russians and Great Russians, population statistics and estimates which contain data on education, religious denominations, birth and death rates etc., see E16 Slavic Peoples, 1: Niederle, pp. 18-29, category 116]

113, 101, 167, 175 Ukrainians RD4

[For general historical development of slavic peoples which later became grouped under the Great Russian, Ukrainian and White Russian designations, their early movements, tribal names and historical development, see E16 Slavic Peoples, 1: Niederle, pp. 11-17, category 116]

113, 181, 668, 829 Ukrainians RD4

[For data on the Great Russian-Ukrainian conflict which contains information on the theories and basis of their differences and political objectives, see E16 Slavic Peoples, 1: Niederle, pp. 35-41, category 116]

113, 141, 197 Ukainians RD4

[For physical anthropology and linguistic data concerning the Ukrainians, Great Russians and White Russians, see E16 Slavic Peoples, 1: Niederle, pp. 29-35, category 116]

113, 668, 648 Serbs EF6

[For a discussion of Serbian political activities in Macedonia in 1911, and Serb-Bulgar relations concerning the Macedonian question, see E16 Slavic Peoples, 1: Niederle, category 116, pp. 131-134].

113, 101 Prehistoric Russia RA3

[For information on early locations and migrations of Russian tribes and their names, see E16 Slavic Peoples, 1: Niederle, category 116, pp. 11-14]

113, 141, 197 Great Russians RF2

[For physical anthropology and linguistic data concerning the Ukrainians, Great Russians and White Russians, see E16 Slavic Peoples, 1: Niederle, pp. 29-35, category 116]

113, 101, 167, 175 Great Russians RF2

[For general historical development of slavic peoples which later became grouped under the Great Russian, Ukrainian and White Russian designations, their early movements, tribal names and historical development, see E16 Slavic Peoples, 1: Niederle, pp. 11-17, category 116]

113, 181, 668, 829 Great Russians RF2

[For data on the Great Russian-Ukrainian conflict which contains information on the theories and bases of their differences and political objectives, see E16 Slavic Peoples, 1: Niederle, pp. 35-41, category 116]

113, 101, 162 Great Russians RF2

[For ethnographic territory and frontiers of the Russian nation which includes Ukrainians, White Russians and Great Russians, population statistics and estimates which contain data on education, religious denominations, birth and death rates etc., see E16 Slavic Peoples, 1: Niederle, pp. 18-29, category 116]